

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE University of Pennsylvania Press has published a useful and interesting book by Professor George A. BARTON, Ph.D., D.D., who has the unusual distinction of being professor both of Semitic languages and of New Testament Literature and Language. It deserves its title, *Studies in New Testament Christianity* (Milford; 8s. 6d. net), for its chapters are real studies, careful, thorough, and well-informed. Dr. BARTON's method is to take a subject and work his way patiently through each section of the New Testament, examining the relevant teaching of each section. The result is satisfying, for, even if you do not agree with the writer, you know that he has gone over the whole field carefully and honestly.

The subjects are the Fulfilment of Prophecy, the Person of Christ, God, Sin, the Death of Christ, the Eucharist, and the Christian Life. The chapter on the Death of Christ is perhaps the best in the book, and is in any case suggestive enough to repay reproduction here. We begin naturally with our Lord's own words, and of these there are two that deal with His death. The first is the 'Ransom' passage in Mk 10⁴⁵ and Mt 20²⁸. This has given rise to a well-known theory of the Atonement, but Dr. BARTON does not find in it what Anselm did or even Calvin.

Dr. BARTON dives into the Septuagint of various passages in the Old Testament, and he concludes that the word denotes something precious which

one surrenders either to gain something more desirable or out of a feeling of obligation or love to a kinsman. Jesus was probably thinking of the Suffering Servant of Is 53 and of Himself as suffering for the sins of the nations. Suffering atones for sin—that is the burden of the Servant prophecy, and, if we may go to it for a clue to the meaning of Jesus, we see in His words a suggestion of His kinship to humanity and the costliness of the offering He was making. By the costliness of that offering He would reach and soften the hearts of men everywhere. His suffering would atone for their sin inasmuch as it would lead them to repentance.

The other passage is Mk 14²⁴: 'This is my blood of the covenant which is poured out for many.' The important words are 'covenant' and 'blood,' and these words point to an ancient and world-wide method of attesting covenants. In some fashion the blood of the attesting parties is shared, and so the life is shared. Jesus speaks of His blood as the attestation of a covenant between God and man. His life and death mark a new epoch in God's relation to mankind. 'God so loved the world' is the heart of the New Covenant, and that Covenant is attested by our Lord's life-blood.

From the Gospels we pass to St. Paul. Now here the first thing to do is to grasp the Judaic background of Paul's thought. The key to that is in

Gal 3¹³, 'Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree.' God's curse rests on every man who is hanged, and this curse is contagious. To prevent it affecting the land, the man who was hanged must be cut down before nightfall (Dt 21^{22f.}). To Saul the Pharisee Jesus was accursed, and as the Christian heresy spread, this curse was contaminating the people. Hence his persecution of Christians. But when the Vision came to him on the way to Damascus his whole outlook was changed. God had honoured Jesus in spite of the curse, and therefore He must be Messiah and Divine.

But this meant a revolution in his way of regarding the Law. There was a region in which it was not in force. Jesus must be exempt from it. And therefore His followers must be so too. So man might be justified apart from the Law. To the Pharisee the Law was the one avenue of approach to God. But now Paul saw another avenue apart from the Law. This was Paul's startling discovery, and it accounts both for his gospel to the Gentiles and for his unpopularity with his own people.

Now when we read St. Paul's words on the death of Christ we must always keep this Rabbinic background in mind. There is in reality no doctrine of vicarious substitution in Paul at all. Take his famous words about 'propitiation.' The Greek word meant always a place, never an offering, and ought to be translated 'mercy-seat.' St. Paul's thought is that God, by permitting Jesus to be crucified and incur the curse of the Law, and then raising Him from the dead, had established a mercy-seat apart from the Law. Paul's thought moved in the region of the Law, the gibbet, and legal relations, not in the realm of sacrifice or altar. The idea of ritual sacrifice is wholly absent from Paul's mind about the death of Christ. His real gospel is his doctrine of the mystic union of Christ and the believer.

The other New Testament writers are treated less fully. Peter follows Paul in both aspects of his

teaching, the rabbinic and the mystical. In the Epistle to the Hebrews Jesus is the great High Priest who offered Himself as a sacrifice, entering heaven, the real Holy of Holies, with His own blood. We are not told how Christ's sacrifice takes away our sins, but the writer lifts our thoughts away from earthly counterparts to the Eternal Priest, to His availing sacrifice and to heaven. With this Epistle the interpretation of Christ's death as a ritual sacrifice, which has since played such a large part in Christian thinking, definitely enters into Christian thought.

As to St. John, the death of Christ is not the vital problem to him. He has really no interpretation of it. It is the Incarnation, the New Birth, and Fellowship with Christ in life in which he is interested. But he uses five figures of the Lord's death, each one of which is suggestive. (1) 'Behold the Lamb of God, which taketh away the sin of the world.' The meaning is that our Lord was the offering acceptable to God, but it seems probable that the writer was thinking as much of His purity as of His sacrificial work. (2) 'I, if I be lifted up,' and 'as Moses lifted up the serpent . . .' Both these passages interpret the Cross as the instrument whereby Christ wins men's faith to their salvation. (3) The Good Shepherd giving His life. There is no significance in this beyond the sacrifice of love or loyalty. (4) 'The blood of Jesus Christ cleanseth us from all sin.' This, again, is the efficacious sacrifice. (5) 'He is the propitiation for our sin.' In John's use of this word there is no suggestion of propitiation in the sense of appeasing an angry deity. It is, again, a word pointing to the sacrificial meaning of Christ's death.

To sum up, these points have to be noted. In our Lord's teaching references to His death are a very small part of the whole. For St. Paul, again, the death of Christ opened up a way of escape from the Law. This is why Christ's death and resurrection are so prominent in his teaching. It is St. John that restores the balance of the different parts of our Lord's life, presenting the death in proper perspective

of the whole, but emphasizing above all the love of God in Christ.

There are many possible approaches to the Bible; there is the historical, the literary, the religious, the critical approach. And now we have the anthropological approach. Anthropology is a comparatively modern science. At any rate the material which forms its basis has been so greatly enriched in recent times, notably by the study of the tribes of Central Australia, that we are able to approach it with vastly deeper insight into such workings of the primitive mind as have left their traces in ancient literature or in mediæval and modern superstition. More particularly, new light has been thrown upon the Bible, especially upon the Old Testament, but also to a very real extent upon the New. In the accumulation of relevant material many investigators have rendered honourable service, but in relating that material to the Bible, no one has laid students under so heavy an obligation as Sir J. G. Frazer by his three massive volumes on 'Folk-Lore in the Old Testament.'

Resting in part upon his labours and in part upon independent investigation, the Rev. H. J. D. ASTLEY, M.A., Litt.D., has presented us with a volume on *Biblical Anthropology, Compared with and Illustrated by the Folk-Lore of Europe and the Customs of Primitive Peoples* (Milford; 12s. 6d. net), which will be read with curious interest by those who have been accustomed to see nothing more in the Bible than the unfolding of the plan of salvation. The book forces us back upon origins. It is written in the conviction, for which it furnishes abundant proof, that to the discerning eye traces of savagery disclose themselves beneath the surface of the most refined civilization, that some of the ideas cherished among the most advanced peoples are survivals of more primitive stages of culture, and that to this rule the life and the ideas reflected in the literature of the Bible were no exception.

Every one is aware that the idea of sacredness

attaches to certain objects, places, and persons in the Old Testament, to stones like that at Bethel or Ebenezer—and the pillars Jachin and Boaz at the Temple porch come within this category—to trees and wells, which figure in the patriarchal stories, to the ark, the tabernacle, the Temple, Mount Sinai, etc. This idea appears to be a survival of a stage of culture in which persons and no less things were believed to be possessed by a certain mysterious supernatural influence which is now commonly expressed by the Melanesian term 'mana.'

Dr. ASTLEY shows that far more of this primitive world of ideas is present in the Old Testament than is dreamt of by those who know nothing of the anthropological approach to it. Even the great word Elohim, which is frequently explained as a plural of majesty, is believed to be rooted in very ancient animistic ideas. The Elohim of a place originally meant all its sacred denizens, viewed collectively as an indeterminate sum of indistinguishable beings, who became in time condensed or concentrated in the One God, and thus the use of the singular verb with the plural noun has behind it a long history of man's reflection upon the nature of the world in which he lives and moves.

Light is thrown by anthropology upon many an obscure phrase and passage. An interesting chapter, for example, on Women's Fashions in Jerusalem, based on Is 3¹⁶⁻²⁴, deals with the curious phrase in v.²⁰ rendered by A.V. 'tablets,' and by R.V. 'perfume-boxes,' the literal translation of which is 'houses of the soul.' On this phrase, which is sometimes connected with the doctrine of the external soul and explained as referring to amulets in which the soul of the wearer was supposed to lodge, Dr. ASTLEY makes the happy suggestion that it may refer to the soul of the flower, whose perfume or 'essence' may probably have been conceived as an accession to the life of the wearer.

Further, traces of an ultimate totemism may be observed even in comparatively late sections of the Old Testament. The superstitious rites briefly alluded to in two passages which have probably to

be assigned to a period as late as the fifth century B.C. (Is 65²⁻⁷ 66^{3, 17}) seem to imply a totemistic background. Indeed, there is a graphic picture of such a mystic, mysterious cult, practised within the Temple itself, from the pen of Ezekiel (87-12). The 'unclean' animals associated with these cults were unclean precisely because they had once been 'sacred'; and the members of these mystic guilds were in reality 'the successors, though perhaps unconsciously, of the old totemic clans.'

Thus Dr. ASTLEY pursues his way through the quaint and superstitious customs and ideas of the Old Testament—'superstitions' in the literal sense of survivals—such as the scapegoat ritual with its implied belief in the transference of evil; the trial by ordeal of a woman suspected of infidelity to her husband, with its resort to the drinking of 'holy water'; the wearing by the High Priest of golden bells upon his garment, probably for the purpose of scaring away demons—an idea which doubtless lies behind the ringing of bells at weddings, and the tolling of them at funerals; the dance in which religious feeling sometimes expressed itself; the mysterious potency of the Divine name. These and other phenomena and beliefs are considered in the light of primitive usage, whether in the ancient world or among such uncivilized tribes as exist at the present day; for it is an axiom on which Dr. ASTLEY repeatedly insists, that under a similar environment and at a corresponding stage of culture man is always and everywhere the same. But customs may live on for ages after their meaning has been forgotten. The Christmas tree and May-day revels have their roots in an immemorial past.

Valuable as Dr. ASTLEY's book is for the light it throws on the tenacity of custom long after its primary meaning has been lost or transformed, it is very far from being a book of purely academic interest. The present is linked in the subtlest of ways with the very distant past, and it is still possible for the modern man to learn something from those remote ancestors of his. Even the idea behind the term 'mana' is a sort of anticipation or rather recognition of that mysterious quality

of the universe of which the reverent modern scientist becomes daily more and more convinced. Dr. ASTLEY has therefore some practical suggestions to offer which the layman, the clergyman, and the missionary may profitably lay to heart.

Take, for example, tree-worship. We are in no danger of relapsing into such worship to-day, but is there not a permanent truth behind it which it would be worth our while to recapture and to which we might give some visible and valuable concrete expression? Dr. ASTLEY thinks there is. In imitation of the vernal festival of Arbor Day celebrated by the United States of America and reproduced with modifications by Italy and Spain, he suggests that a similar festival might be instituted in this country in the month of June, possibly on Midsummer Day, a day 'devoted to the planting of trees as part of a national and universal festival.'

In dealing with the perplexing problem of how Christianity should be presented to primitive races, he suggests that every missionary should be first and foremost an anthropologist. In the most primitive forms of religion there are—sometimes, indeed, to the accompaniment of customs that are definitely repellent—real analogies to the Sacraments of the Christian religion. Baptism has its analogy in the rites of initiation, and the Lord's Supper in the sacrificial feast, through which communion with the deity was procured. In the savage customs which the missionary seeks to transform he will look with sympathetic insight for the truth which, however fiercely and darkly, they express and will show how it is consummated in Christianity.

But the suggestions which will meet with most challenge are those which are offered to the clergy. Dr. ASTLEY is well aware that, if some of them have little inclination for study, others, overwhelmed by the cares of a parish, have little opportunity for it. But his most serious criticism is levelled not at intellectual inadequacy, but at practices which degrade religion to the level of magic. He points out that 'the crux of the whole matter of Prayer

'Book Revision lies in Reservation,' and that this practice gives colour to ideas which are indistinguishable from superstition. 'Ideas as old as man, and still endowed with a living power among savages, are sublimated to the uses of the world's highest religion; while superstition, the surviving relics of these ideas of the antique world, still endows the Bread and Wine in the Eucharist with the actual Body and Blood of the crucified, risen, and glorified Christ.'

How deeply hostile Dr. ASTLEY is to this type of religion and to the sacerdotalism which is its almost inevitable accompaniment, will be evident from the following indictment: 'When Reservation is practised, not for the sick—that is, in many cases, a mere excuse—but for adoration and worship, we are landed in what is nothing less than fetishism and idolatry, although I yield to no one in my recognition of the deep religious feeling of those who practise it. The increasing prevalence of these beliefs and practices to-day is, however, a further serious indication of that recrudescence or revival of superstition in our age, which is so marked in other directions also.'

'This is the kind of religion which is being introduced into our English Church once more, with all its accompaniments of superstition and sacerdotalism and the consequent turning of the Christian ministry into a priestly caste, not far removed from, and but little above, the magicians, wirreenun, and priests of primitive man! Such is the circle in which ideas seem doomed to revolve!'

According to the late Archbishop J. H. BERNARD, whose long-expected Commentary on the Fourth Gospel was reviewed last month, the beginning of the Fourth Gospel, as distinct from the Prologue, consists of a detailed report of a momentous week. On the third day of that week, which was the first day of the ministry of Jesus, the first disciples were called. These were Andrew and the unnamed disciple of 1³⁵, who is probably to be identified with John, the son of Zebedee.

Now the Evangelist makes a remark about Andrew which has never proved simple and obvious in its meaning. He says, 'He (that is, Andrew) *first* findeth his own brother Simon.' If we adopt the reading, *πρῶτος*, for which there is good authority, the meaning would apparently be, that Andrew was the first to find his brother (Simon called Peter), implying that the unnamed disciple, who had also set out to find *his* brother (probably James, the elder son of Zebedee), took longer than Andrew. But, as Dr. Bernard remarks, if the sentence means all this, it is very obscurely expressed.

The reading *πρῶτον* instead of *πρῶτος* appears to be better attested, and has been accepted by most modern editors. It has the advantage of not overloading the meaning of the sentence. The meaning would then be that Andrew found Peter first, before he did anything else: 'he *at once* findeth,' etc. There would be no suggestion of John looking for any one. Yet some expositors, for example A. E. Garvie (apparently), in his 'The Beloved Disciple' (1922), and G. H. French, in his 'A Study of St. John's Gospel' (1918), find even with the reading *πρῶτον* the overloaded meaning to which we have referred.

It is sometimes even thought that the sentence under consideration contains the suggestion that Andrew found some other disciple named Simon, besides his brother Simon Peter: the emphasis on *ἑδίου*, 'his *own* brother,' would be consistent with this. First finding his own brother Simon, he afterwards found another Simon, whom he brought to Jesus.

But is there emphasis in the use of the word *ἑδίου*? Dr. BERNARD evidently thinks so. Professor B. W. Robinson in the 'Gospel of John' (1925) thinks otherwise. Here, in the case of this puzzling and seemingly superfluous word 'own,' we have one of many cases in which the papyri have altered our idea of the meanings of words. In the papyri, according to Deissmann, the word 'own' occurs frequently in colloquial dialect and is nothing more or less than a duplication corre-

sponding to the double negative or to such an expression as 'perfectly all right.'

If, then, we accept this interpretation, are we still to be content with the reading $\pi\rho\acute{\omega}\tau\omicron\nu$? On the face of it the meaning of the sentence is now simpler and more natural. Yet the fact still remains that a good deal of time elapses between τ^39 , when Andrew and the *innominatus* are invited to come and see where Jesus dwelt, and τ^43 , where occurs the reference, $\tau\eta\ \epsilon\pi\alpha\upsilon\rho\iota\omicron\nu$, seemingly the fourth day of that eventful week. The two first disciples have a full and convincing conversation with Jesus, staying with Him for the afternoon and night; Andrew goes out and finds Peter, who is brought back to Jesus, welcomed, and renamed Kephas.

Modern editors, as Dr. BERNARD tells us, usually try to find time for all this between 4 p.m. and the next morning ($\epsilon\pi\alpha\upsilon\rho\iota\omicron\nu$). But he thinks it would be easier to understand the sequence of events if we suppose 'that day' (τ^39) to mean a full day of twenty-four hours, from sunset to sunset, and allow two nights, instead of one only, to intervene between $\epsilon\pi\alpha\upsilon\rho\iota\omicron\nu$ of τ^35 and $\epsilon\pi\alpha\upsilon\rho\iota\omicron\nu$ of τ^43 . This would be consistent, he adds, either with $\pi\rho\acute{\omega}\tau\omicron\varsigma$ or $\pi\rho\acute{\omega}\tau\omicron\nu$, both being awkward on any hypothesis.

But there is another reading, $\pi\rho\acute{\omega}\iota$, supported by certain Old Latin texts, which have *mane*, 'in the morning.' An original $\pi\rho\omega\tau\omicron\nu\alpha\delta\epsilon\lambda\phi\omicron\nu$ would readily be corrupted to $\pi\rho\omega\tau\omicron\nu\alpha\delta\epsilon\lambda\phi\omicron\nu$, which leads to $\pi\rho\omega\tau\omicron\nu\tau\omicron\nu\alpha\delta\epsilon\lambda\phi\omicron\nu$. This reading, $\pi\rho\acute{\omega}\iota$, gives excellent sense: 'he finds early in the morning his brother Simon,' having stayed the night at the lodging where Jesus was. Then $\epsilon\pi\alpha\upsilon\rho\iota\omicron\nu$ in τ^43 stands for the day after the finding of Simon, which occupies Day iv. of the 'spiritual diary' covered by this chapter. This is certain, says Dr. BERNARD, if $\pi\rho\acute{\omega}\iota$ be accepted as the true reading, and even if we read $\pi\rho\acute{\omega}\tau\omicron\nu$ it is highly probable.

How, then, are the incidents of the week to be arranged? Day i. is taken up with the Baptist's witness as to the Coming One (τ^19-23), Day ii. with the Baptist's designation of Jesus as the Christ

(τ^29-34), Day iii. with the meeting of Jesus and the two first disciples (τ^34-39), Day iv. with the call of Peter (τ^40-42), Day v. with the call of Philip and Nathanael (τ^43-51). Nothing is told of Day vi., but Day vii. is the day of the marriage at Cana, where Jesus arrived on 'the third day' after the call of Philip and Nathanael.

'Which of these days,' asks Dr. BERNARD, 'was the Sabbath? Most probably it was the day of the call of Andrew and John, who *abode with Him that day* (τ^39). There was no travelling, such as there was on the days of the journey from Bethany to Cana. If this be so, we reach an interesting coincidence, for then the day of the marriage at Cana would be the fourth day of the week; and a Talmudical direction ordained that the marriage of a virgin should be on the fourth day, or our Wednesday. Marriage feasts in Palestine were, and are, generally held in the afternoon or evening.'

The idea of revelation is one on which fresh light is always welcome. It is a difficult idea in itself, and it has been a source of much doubt and difficulty. Accordingly we turn with interest and no little measure of hopefulness to the chapter on the Idea of Revelation which forms a sort of appendix to the recent volume (reviewed in another column) on *The Interpretation of Religion* by that able and competent theologian, Professor John BAILLIE of Toronto.

In this volume the whole process of religion is represented as one of progressive discovery, under the guiding principle of faith. But religion stands for a dual relationship, and to the activities of faith and discovery, which are essentially activities of the human soul, there must correspond Divine activities. Religion cannot all be a giving, but must also be a receiving. To our human activity of faith corresponds the Divine activity of grace; to the human activity of discovery corresponds the Divine activity of revelation.

A glance at the history of the idea of revelation

should help us to conceive of it aright. In the early days the theory of religious knowledge was that the gods revealed the whole body of the tribal tradition to the great inspired men of the race, who received it in ecstasy or in sleep. But the Greeks virtually put aside the idea of revelation altogether, definitely substituting discovery on man's part for revelation on God's part. In the Early and Middle Christian Ages the conception of revelation was rehabilitated, but Nature, which the Greeks regarded as the one source of religious knowledge, remained alongside of revelation, natural religion being, however, conceived as carrying us only a certain way. In the seventeenth and eighteenth centuries the principles of Nature and revelation were in conflict. Since the beginning of the nineteenth century the opposition between the two has been transcended. We have come to believe that 'on the one hand an entirely unaided reason can discover nothing about God at all, while on the other hand it is only to the keen and patient seeker that any aid from Heaven ever comes.' Thus 'human discovery and Divine revelation, instead of dividing the field of religious knowledge between them, hold the whole field of it in common and are but complementary sides of the self-same fact of experience.'

But to say, as some recent writers seem to do, that all truth, and not merely religious truth, is both discovered and revealed, is to run the risk of taking all meaning out of the idea of revelation. The fact is that 'while none of our knowledge stands wholly unrelated to God's self-disclosure of Himself to our souls, yet that knowledge which we regard as being specifically religious possesses the character of revelation in an altogether different degree from the rest.'

What is the logical basis of the distinction here involved? Why should we, in speaking of this insight that comes to us through our human

values, through our nature as moral personalities (for our writer lays the emphasis upon the ethical approach to religious knowledge), feel it necessary to pass beyond the language of discovery to the new category of revelation? The answer, says Professor BAILLIE, must begin from the consideration that goodness is not in the first place something that exists in us, but something to which we are called, that our values are felt by us to belong to some wider order of reality, as indeed Plato taught.

That is why the world's great men of faith represent their religious insight as having its deepest origin in the activity of the Divine Spirit. St. Augustine even went the length of saying that faith itself is not an act but a gift. And if we would know where in our experience the Divine Spirit is most unmistakably manifested, this is the answer: 'In the voice of conscience wherein His law is written in our hearts, in His Spirit bearing witness with our spirits that we are His children, in deeds of love and mercy and heroic self-sacrifice, in the souls of good men in which such things as these are most manifest to our eyes, and supremely and finally in the soul of Jesus Christ wherein they all shine with a new and matchless radiance.'

A standpoint is thus provided from which to view the doctrine of our Lord's Divinity, and to find it expressive of the profoundest religious truth. The doctrine is truly based on 'the perception which came long ago to the Galilean villagers and fishermen that, while Jesus was in one regard but a man like themselves seeking God, yet somehow also in His words to them and His deeds and presence among them God was seeking man; a perception which after His death on the Cross deepened itself into the realization that not merely had one man triumphed, but high Heaven had spoken.'

Books that have influenced our Epoch.

'Essays and Reviews.'

BY HERBERT G. WOOD, SELLY OAK, BIRMINGHAM.

ANY one who reads now the volume of *Essays and Reviews* which drew down such vials of wrath on the heads of the unlucky seven contributors will probably regard its fame as somewhat adventitious. The important place which it holds in the history of religious thought in England is due not so much to the contents and character of the essays themselves as to seemingly accidental circumstances attending their publication in 1860. The reaction which the volume evoked was unexpectedly violent. It drew High Church and Low Church into a temporary alliance against a common foe, and threw Dr. Pusey into the arms of *The Record*. It called forth an episcopal letter of indiscriminate censure, drafted by Wilberforce, but signed by most of the leading bishops, including Tait and Thirlwall. Two of the essayists, Williams and Wilson, were put on trial for heresy, and after they were acquitted on appeal both Houses of Convocation passed resolutions reaffirming their condemnation of the book. A third, Frederick Temple, was threatened with an agitation to remove him from his position as Headmaster of Rugby School, and when he was appointed to the see of Exeter in 1869, feeling was so strong that Temple, who had refused to make any declaration while his appointment was under discussion, withdrew his essay from publication in order not to offend his brethren. The violence of the criticism to which *Essays and Reviews* was subjected makes Temple's subsequent advancement to Canterbury seem little short of a miracle. Disapproval of Benjamin Jowett and his essay on the interpretation of Scripture took a meaner form. For years the proposal of the Hebdomadal council at Oxford to raise the salary of the Professor of Greek from the exiguous sum of £40 a year to the still modest figure of £300 was thrown out by the clerical vote. Even after responsible leaders had withdrawn their support from and expressed their disapproval of this procedure, the rank and file continued in this way to register their protest against Jowett's scandalous suggestion that Scripture must be interpreted like any other book. Those who came to the support of the Essayists risked their chances of preferment. When Dean Stanley, who regarded the publication of the book as a mistake, chivalrously took up the cudgels

on behalf of his friends in the pages of the *Edinburgh Review*, his mother wrote to him, 'I am very glad you have written this; not that I agree with it all, but because it puts out of the question your ever being a Bishop.' 'I was annoyed at the time,' said Stanley long afterwards, 'but now I see she was quite right.' Probably he was even more distressed by the fact that Keble, Pusey, and Liddon felt obliged to decline his invitations to preach in Westminster Abbey.

It is possible that *Essays and Reviews* would have precipitated no crisis in the Church of England, if it had not attracted favourable notice in a quarter whose praise was sufficient to damn the book in the eyes of Tractarians and Evangelicals alike. An article by Frederic Harrison in the *Westminster Review* entitled 'Neo-Christianity' first roused the suspicions of the orthodox. He represented the Essayists as having come three parts of the way towards Positivism, and thought they were bound logically to enrol themselves under the banner of Auguste Comte, whose conception of humanity seemed to be reflected in Temple's view of the human race as transformed into 'a colossal man whose life reaches from the creation to the day of judgment.' But though the welcome of the sceptic thus first drew serious attention to *Essays and Reviews*, the character of the book itself would sooner or later have ensured censure. Some of the Essayists were, in Dean Stanley's judgment, needlessly provocative, and undoubtedly some of them did trail their coats. Rowland Williams' account of Bunsen's *Biblical Researches* constantly challenged orthodox opponents by disparaging estimates of their theological principles and irritated them by estimates as disparaging of their scientific equipment. Thus he writes: 'Nothing can be more dishonest than the affectation of contempt with which some English critics endeavoured to receive this instalment of a glorious work. To sneer at demonstrated criticism as "old," and to brand fresh discoveries as "new," is worthy of men who neither understand the Old Testament nor love the New.' Later on he speaks of the wide gulf which in England separates the arguments of our genuine critics from the assumptions of popular declamation. 'Even the conservatism of Jahn

amongst Romanists and of Hengstenberg amongst Protestants is free and rational, compared to what is often in this country required with denunciation, but seldom defended by argument.' Once again, Williams thus concludes his summary of the argument for dating the book of Daniel in the reign of Antiochus Epiphanes: 'It is time for divines to recognize these things, since, with their opportunities in the study, the current error is as discreditable to them, as for the well-meaning crowd who are taught to identify it with their creed, it is a matter of grave compassion.' Williams spared neither the Evangelical faith in an inerrant Bible nor the Tractarian appeal to the Ancient Catholic Church. 'If such a notion [the legendary character of the story of Jonah] alarms those who think that, apart from omniscience belonging to the Jews, the proper conclusion of reason is atheism; it is not inconsistent with the idea that Almighty God has been pleased to educate men and nations, employing imagination no less than conscience, and suffering His lessons to play freely within the limits of humanity and its shortcomings.' After pointing out that the Scripture writers neither claim infallibility for themselves nor confine inspiration to themselves, Williams adds, 'But if any one prefers thinking the sacred writers passionless machines, and calling Luther and Milton "uninspired," let him co-operate in researches by which his theory, if true, will be triumphantly confirmed.' His challenge to the Tractarian school was the more pointed, since the scope of his essay did not compel him to deal with Bunsen's work as Church historian. He goes out of his way to speak of the picture of Christian antiquity unrolled in the pages of the Hippolytus, and proceeds to contrast it with the idealized Ancient Church so dear to the Oxford Movement. 'The picture was too truly painted for that ecclesiastical school which appeals loudest to antiquity and has most reason to dread it. While they imagine a system of Divine immutability, as one in which, at worst, holy fathers unfolded reverently apostolic oracles, the true history of the Church exhibits the turbulent growth of youth, a democracy, with all its passions transforming itself into sacerdotalism and a poetry with its figures, partly represented by doctrine and partly perverted.'

Such sallies naturally called forth reprisals, but even if the matter had been presented with a more studied moderation, the book would still have occasioned serious misgivings. Individual students who have started from traditional views of the date, authorship, and historical character of

different books of the Bible, and who have been led to modify such traditions under stress of criticism, must often have realized with something of a shock the serious extent of their surrenders when for any reason they have had occasion to survey the whole field and report progress. For the Church, *Essays and Reviews* was just such a general stock-taking in the realm of Bible-study, and it administered just such a shock. It was in vain for Dean Stanley to point out that similar judgments on particular points might be found in the writings of Dr. Arnold or of Bishop Thirlwall or even of Dr. Pusey himself. Never before had the general sweep of the critical movement been presented to the religious public so comprehensively and so forcibly, and the religious public recoiled in dismay.

The dismay was the more widely and the more profoundly felt because, apart from the first and the last—Temple's essay on 'The Education of the World,' and Jowett's on 'The Interpretation of Scripture'—the prevailing temper of the essays was distinctly negative. Baden Powell and Mark Pattison were at pains to show that traditional lines of Christian apologetic were hopelessly inadequate, but they did not suggest any better lines of defence. It was small comfort to the devout reader to learn that Butler's *Analogy* was no longer to be relied on, and that Paley's *Evidences* were still less convincing, even if the information was conveyed to him with all the charm of Mark Pattison's epigrammatic prose. The same reader was not helped by Goodwin's masterly demonstration of the utter failure of well-meant attempts to harmonize the first chapter of Genesis with the findings of geology. The breakdown of traditional views and interpretations of Scripture was amply illustrated both by Williams and Wilson, but, apart from Jowett's essay, little was offered by way of a Christian valuation of critical methods and results. This negative character of *Essays and Reviews* was at the time overemphasized and has since been exaggerated, but it was a real factor in the panic occasioned by its appearance. For, unlike many later volumes of essays by groups of Anglican scholars, *Essays and Reviews* was not an attempt at a restatement of Christianity. The book had no such common mind, and no such constructive purpose as are apparent alike in *Lux Mundi* and *Foundations*, in *Contentio Veritatis*, and *Essays, Catholic and Critical*. From the first, *Essays and Reviews* was treated as the manifesto of a school in the Church of England, and as if it were an adequate statement of Broad Church theology. Such a valuation was, and is, obviously unfair.

There is no reason to doubt the ingenuousness of the prefatory note, which asserted that the Essayists 'have written in entire independence of each other and without concert or comparison.' Though the Essayists are seldom in flagrant contradiction with one another, no attempt seems to have been made to harmonize their several contributions, and, in respect of some details, one essayist might have been refuted from the pages of another. Baden Powell's rejection, for example, of the argument for the necessity of miracles on the ground that miracles were never more needed than at the present time is really inconsistent with Temple's characterization of the main stages in the education of mankind. But the whole volume, while exhibiting a certain unity of temper and outlook, was somewhat haphazard in its choice of topics. Consequently it raised more questions than it ever attempted to answer, and left on many minds the feeling of being at sea without either chart or compass.

It is in vain to look to *Essays and Reviews* for even the ground-plan of a modern systematic theology. The contribution of the Essayists is not in the least comparable to that of Schleiermacher and Ritschl, nor did they show any interest in German theology as distinct from German Biblical scholarship. The importance of the book lay in another direction. It was a vigorous, and, as it proved in the end, an effective demand for more intellectual elbow-room in the Church of England. More particularly it was a claim for larger liberty of thought and inquiry for the clergy. The dominant schools of thought in the Church of England were producing an atmosphere of restraint and even insincerity. *Essays and Reviews* was a violent opening of a window to let in fresh air. And the legal proceedings that followed did actually prevent a narrowing of the limits of comprehension in the Church of England. The judgments in the Court of Appeal declared that the clergy were not obliged by the formularies of the Church to believe and teach either the verbal inspiration of the Scriptures or the doctrine of eternal punishment on the Calvinistic doctrine of imputed righteousness. There was some danger that the heightened reverence for the priesthood inculcated by the Oxford Movement should be accompanied by the imposition of severer doctrinal tests. But, as Wilson argued, 'if the national church is to be true . . . to the national character, the freedom of opinion which belongs to the English citizen should be conceded to the English Churchman : and the freedom which is already practically enjoyed by the members of

the congregation cannot without injustice be denied to its ministers.' Wilson, indeed, seems at times to assume that no doctrinal limitation is desirable in a national Church, but his more essential point is his fear lest the exaltation of the clerical office should drive a wedge between clergy and laity, and lest the clergy should be so restricted in opinion as to be out of touch with scientific and thoughtful laymen. The Essayists pleaded and suffered for a measure of intellectual liberty of which a growing number of clergy, both Anglo-Catholic and Evangelical, are only too glad now to avail themselves.

It must not be supposed, however, that the case of the Essayists was based primarily on Wilson's multitudinist or latitudinarian conception of the national Church. The Essayists were hammering at certain essential weaknesses in the theologies of the dominant Church parties. The gravamen of the attack was not that both High Church and Low Church were out of touch with tendencies of modern thought. A theology is not necessarily wrong because it happens to be unfashionable. The real criticism, reiterated in *Essays and Reviews*, is that High Churchman and Evangelical alike ignore new discoveries of truth and retain conceptions of authority, ecclesiastical and scriptural, which can no longer be reconciled with historical facts. Every one is familiar with the oft-expressed regret that Newman did not read German. As a result the nature and significance of the critical movement on the Continent lay beyond his ken, and he rejected what he called liberalism in theology without having ever really familiarized himself with it. And it must be confessed that the historical work of the first stage of the Oxford Movement is in no small degree learned but uncritical antiquarianism. The Essayists saw in Biblical criticism, especially in Germany, elements of truth with which theologians had to reckon and which they would ignore at their peril. But incidentally it may be remarked that the Essayists were not hypnotized by German scholarship. Father Knox's clever couplet about the critics, who,

Setting out the Gospels to explain

Thought all that was not German, not germane,

does not really apply to the Essayists. They were among 'those who value Germanism so far as it is human rather than so far as it is German,' and Williams, whose phrase this is, also counted it a weakness in German scholarship in his own time that it lay open to the criticism embodied in Father Knox's lines. It was at once the merit and the service of the Essayists that they recognized the

scientific value of the developments of historical and literary criticism on the Continent, without being guilty of an uncritical acceptance of the latest novelties of opinion. They made both possible and necessary those adjustments in theology which have been carried through by Anglo-Catholic modernists and liberal Evangelicals, and in consequence they belong to the Church as a whole, and not merely to the Broad Church School.

A modern reader will be inclined to agree with the judgment which Dean Stanley formed and expressed when the book first appeared. The essays fall into two groups—the contributions of Temple, Mark Pattison, and Jowett being on a higher level and of more permanent worth than the contributions of their colleagues. Bunsen's *Biblical Researches* are no longer representative of the critical movement, and perhaps Rowland Williams overestimated their importance when he wrote. Baden Powell's 'Study of the Evidences of Christianity' dealt with the problem of miracle in a form in which it is no longer urgent, and attempted a delimitation of the spheres of faith and knowledge, of religion and science which will hardly satisfy a modern inquirer. Wilson's views of the national Church do indeed represent the Broad Churchman's liking for an establishment with elastic sides, as well as his willingness to stick to old formularies, liberally interpreted, for fear of finding something worse. But his principles throw little or no light on the now acute question as to the right limits of doctrinal and liturgical comprehension in the national Church. Goodwin's account of the cosmogony of Genesis really closed a controversy, though it took his opponents many years to find out that their cause was lost. But the controversy over Genesis and geology was about to be submerged in the more serious issues raised by Darwin at the very time that *Essays and Reviews* was passing through the press. The remaining three essays are of finer quality and less ephemeral interest. Of Mark Pattison's essay on 'Tendencies of Religious Thought in England between 1688 and 1750,' it is unnecessary to speak. It has long since won its way to recognition as a classic of historical scholarship. It is distinguished not only by its literary charm, but also by masterly control of a wealth of material, and by the penetrating character of the judgments expressed in it. Of Jowett's essay on 'The Interpretation of Scripture' it may suffice to say that there is very little in it which any modern scholar would wish to qualify or retract. It still forms an admirable introduction to the study of the Scriptures, and may be confidently commended to serious

students whether clerical or lay. Perhaps the section on the language of the New Testament requires some revision, since Jowett did not anticipate the light that would be thrown on the subject by the discovery of papyri in the rubbish-heaps of Egypt. But even here he had already faced in the right direction, and his observations on the Greek of the New Testament are still enlightening. He had realized the danger of a certain pedantry of verbal criticism which was apt to be engendered by classical studies, and which some think has left its mark for evil on the Revised Version. He was aware that the study of the New Testament might suffer under a distorting influence from classical Greek. Few characterizations of the style of the New Testament could be juster or more discriminating than that contained in the following paragraph: 'It is more unequal in style [than other ancient Greek literature] even in the same books, that is to say, more original and plastic in one part, more rigid and unpliant in another. There is a want of the continuous power to frame a paragraph or to arrange clauses in subordination to each other, even to the extent to which it was possessed by a Greek scholiast or rhetorician. On the other hand, there is a fulness of life, a "new birth" in the use of abstract terms which is not found elsewhere, after the golden age of Greek philosophy. Almost the only passage in the New Testament which reads like a Greek period of the time is the first paragraph of the Gospel according to St. Luke and the corresponding words of Acts. But the power and meaning of the characteristic words of the New Testament are in remarkable contrast with the vapid and general use of the same words in Philo about the same time. There is also a sort of lyrical passion in some passages (1 Co 13, 2 Co 6¹⁻¹⁰ 11²¹⁻³³) which is a new thing in the literature of the world: to which, at any rate, no Greek author of a later age furnishes any parallel.' An essay marked by judgment of this quality can never grow out of date, and happy is the Biblical student who includes it among his preparations for his task.

Temple's essay was condemned by his contemporaries as being feebly religious. The modern is likely to be impressed by its vigour and freshness. It is true that the concept of the human race as a colossal man passing through stages of development comparable to childhood, youth, and manhood may be a dangerous metaphor. It is not clear that Spengler's application of a similar cycle of development to civilizations rather than to humanity is very much happier. But the distinction of different phases of human history in Temple's essay has still

its value, and his account of the contributions of different races to human progress is still suggestive. His essay is, however, most characteristic of the group when he is advocating a wise agnosticism and toleration against dogmatism, and perhaps this same advocacy is the source of its abiding interest and worth. Among the gain of mature manhood, Temple reckoned something which seems a loss. 'He learns not to attempt the solution of insoluble problems and to have no opinion at all on many points of the deepest interest. Usually this takes the form of an abandonment of speculation; but it may rise to the level of a philosophical humility which stops where it can advance no further, and confesses its own weakness in the presence of the mysteries of life.' In the light of this mature

wisdom, Temple questioned the confidence of early controversialists in their power to decide and define great theological issues, and while he felt that the early councils recorded in the main right decisions, he had no desire to perpetuate their dogmatic temper. And he perceived quite clearly that, at the Reformation, an entirely new lesson commenced, the lesson of toleration. That toleration is an essential part of the Christian faith—the lesson that the Church of Rome has yet to learn—was the great truth to which the Essayists bore witness, directly and indirectly. A sentence from Temple's essay well sums up their faith. 'He is guilty of high treason against the faith who fears the result of any investigation, whether philosophical or scientific or historical.'

The Gospel for India.

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I.

GENERAL CONSIDERATIONS OF RELATIONSHIP— THE GOSPEL OF THE INCARNATION.

WE hear a great deal in these days about the development of indigenous Christian churches, and much speculative and practical energy is expended in reference to their possible constitution. But something more is needed. There is little use in having a framework if there is nothing to put within it, and Christianity will be but a shadowy and insubstantial faith of any people unless it can make some claim to being itself indigenous, unless many can be found who will echo the words of a Calcutta pandit: 'Christianity, in spite of the outlandish dress which so often hides its true character from us, has come to us, not as an alien, but as near kindred, always ready to help us, and as such deserves our hearty reception' (Tattvabhushan, *Krishna and the Gita*, 314).

One could wish that it were possible to say that cultural and spiritual relationships were always sufficiently recognized. We are ready enough to acknowledge closeness of connexion in matters of ethnology, economics, and politics, but it is doubtful whether we are sufficiently aware of the

extent to which the ideas of a Western civilization have already influenced the Indian mind. This influence has been often resented, and still more often unacknowledged, but it is there, and the result is that we are not working upon an intellectual soil which is virgin as far as our operations are concerned. We are entering upon the labours of other men, and have to reap what they have sown, the crop being frequently not altogether to our liking. We are carrying a religious message not in its pure simplicity, but as part of a very varied contribution from our own cultural inheritance; and towards many of the elements of this contribution the Indian consciousness is intensely critical, if not actually hostile.

Further, are we sufficiently aware of the intricacy and elaborateness of the civilization which we are hoping to influence by means of the gospel message? The very age of Indian tradition ought to be a cautionary consideration, carrying us back as it does to a period in which Western peoples possessed only the rudiments of civilization, and including achievements both in philosophical and religious speculation of which any nation might well be proud. Most of the problems of modern

philosophy were discussed in ancient times in India, and one of their philosophers produced in the ninth century a system similar in contents and comparable in quality to that of Bradley in the nineteenth. Their theological speculation they took with special seriousness. As Deussen says (*System of the Vedānta*, 59): 'No people on earth took religion so seriously, none toiled on the way to salvation as they did'; and an earlier writer, Max Müller, records his impression that 'to watch in the Sacred Books of the East the dawn of the religious consciousness of man, must always remain one of the most inspiring and hallowing sights in the history of the world.'

And yet we occupy with almost obstinate persistence our rôle of teachers, and fail, even when occasion and justification offer, to adopt that of learners. But surely, if in reference to the religious searching of any people, reverence is necessary, and the desire to find good is a more useful stimulus to investigation than the desire to find evil or even deficiency, this is pre-eminently true in relation to India and the earnest efforts of so many of her seekers to pass from the unreal to the Real, and from darkness to light.

Reverence, of course, must not transform itself into indiscriminate admiration or into facile identification. The religion of India, even at its highest, is not Christianity, and never will be, without at least considerable modification. To identify too easily Indian ideas and Christian ideas is to encourage Indian thinkers to refer these ideas to a mistaken source, and thus to treat them in isolation and fail to obtain the associated values of the system to which they belong. It is also to encourage Christian thinkers to minimize the distinctive value of the contribution which Christianity may bring, and to overlook the necessity for continuing that contribution. But, on the other hand, to recognize difference does not mean that we should despise the differing contents or that, because we feel that we have in Jesus Christ the Absolute Value, we should therefore conclude that there is no truth in other systems of faith. Surely to do so would be to forget the principle that He is the Light that lighteth every man that cometh into the world, that He is the magnet to draw forth to the clearness of the day the many truths which lie hidden in the various beliefs of mankind.

In attempting to set certain aspects of the gospel message in relation to the religions of India, we shall keep Hinduism mainly in view. This is, roughly speaking, the religion of four-fifths of the

population. It is difficult to define because of its unlimited catholicity. Perhaps negatives serve us best, and we may say that he is a Hindu who is not a Christian, not a Zoroastrian, not a Moham-medan. It is, according to Mr. K. T. Paul, rather a cultural unity than a religion. It has no dogmas, and there is not a practice connected with it in one part of India which is not ignored in some other part. It has affiliations stretching back for three thousand years, to the dim antiquity of the Rig-vedic age. Laterally, it includes the most recondite philosophical speculations as well as the crudest superstitions, while between them lies an infinite variety of beliefs belonging to many different levels of value. In this paper we shall be mainly concerned with the ideas of the higher Hinduism, and we shall not, of course, be unmindful of the fact that a very large percentage of the people address their worship to minor deities and follow practices of a primitive character. But at the same time we must also remember that to a greater extent than in many countries, the power of the idea permeates all sections of the population, and that the devotee of the minor deity is governed, more or less consciously, by conceptions which he shares with his more definitely philosophical fellow-countrymen.

Notwithstanding the confusion which has been indicated, it is still possible to gather together certain ideas which are characteristic of Hinduism, and to regard these as forming a kind of Old Testament for the Indian Church, as indicating a thought development into which Christianity may enter in a new 'fullness of time,' just as in its early days it followed as a completer Word upon the prophetic utterances of ancient Judaism.

In any study of the present-day situation in India, it is impossible not to be struck by the many close parallels to the first centuries of our era, and one of these parallels, which has been stressed by Dr. Macnicol in the paper which he contributed to the *Jerusalem Meeting Report*, may be alluded to in passing. He notes that in the last fifteen years or so a change seems to have come over Hinduism. It seems now to be concerned more with the assertion of its claims than with internal reformation; it aims at increasing the numbers, prestige, and solidarity of Hinduism. If he is correct in this generalization, we may recollect in this connexion that it was opposition to a similar spirit amongst the Jews that brought Jesus Christ to the Cross and so revealed the central Divine action upon which Christianity was founded. Thus it may well be that what we may regard as an un-

fortunate tendency in Hinduism leading to conflict and rivalry will serve to point the contrast in religion between communalism and universalism, between the external and the internal, between the letter and the spirit, and so in the long run set free the treasure that is in the earthen vessel for combination with the spiritual treasures which Christianity can offer. Hinduism as a political or national power will not satisfy the religious longings of humanity any more than Judaism did, or, for the matter of that, Christianity in the ages when it had been degraded from its essentially spiritual level; and until this is clearly seen, it will be impossible to combine for the redemption of men the spiritual resources of the world.

From remote ages India has cherished certain spiritual conceptions of exceedingly high value, and, bearing these in her hands, she comes to meet us as we bring to her the message of Christianity. How are we to receive these gifts, and unite with them the gifts which we also may bring from out the treasure-house of Christianity? Both Hinduism and Christianity cherish a sense of the importance of the gifts, and of the authority conferred by their possession. As has been indicated in a previous article, it will not do simply to confront authority with authority. A belief in the authority of the Christian Scriptures will be challenged by an equally strong belief in the authority of the Hindu Scriptures, and you do not mend matters by simply asserting that in the one case we have the word of God, whereas in the other case we have no such security. There are unmistakable tendencies in Hinduism towards a refining and spiritualizing of scriptural authority, and we must meet that tendency by a corresponding change of attitude within Christianity so that we use the Scriptures not as records of the past revelation, but as indications of a present Reality, and regard them as the Living Word of Christ. We must concentrate attention upon the inner content of our revelation and not upon its form if we are to commend that content to others who themselves possess and cherish an authoritative body of Scripture.

The central truth of Christianity may be said to be the Incarnation of our Lord Jesus Christ, who for us men and our salvation took flesh and 'built his tent' amongst us. What preparation or receptivity can we find in Hinduism for this great truth? To this topic we may devote the remainder of this first article. It is set in the forefront in the announcement, 'Thou shalt call his name Immanuel,' and in the meaning of this, 'God with us.'

Now the condition for the acceptance of such a belief is, first of all, that God and man should be felt as akin or near to each other. So long as God is regarded as inhabiting the remote distance of the heavens, and as having in His nature no similarity to the character of man, such a belief does not readily emerge. The effort of religion is just to break down the sense of distance.

In its long history, Hinduism might be said to have done this. The early worshippers of the times of the Vedas turned their attention outwards, as all other worshippers did, and found in the trees and the rocks, the streams and the hills, the objects of their devotion. They attributed life to each object, to each natural process, and so their pantheon was occupied by a crowd of deities, too numerous to reckon. But the mind of man is not satisfied with a multiplicity, and we soon see efforts after systematization and approaches to a conception of unity. Along with this there goes an elaboration of ritual and an emphasis upon the power of sacrifice, an apprehension of a law pervading all objects and of a hidden power which moved in unison the forces of the world. The speech of the priests was seen to have effect through the proper recitation of the ritual and the direction of the sacrifice. The breath of man was seen to go out from his body and mingle with the all-enveloping atmosphere. And so, on this borderline between the physical and the spiritual, there appeared the conception of a unity between the breath, soul, spirit, or mind of man and the world in which he lived. Might there not be a kinship? As the physical breath mingled with the atmosphere, might not the aspiration or prayer, the out-breathing of the soul, mingle with the unitary Being at the back of all things in the world? So gradually there dawned upon the Indian consciousness the idea of a unity of Nature between the self of the individual and the great Self of the world? God and man were one in essence. Atman, the deepest Soul, was identical with Brahman. If one could turn the attention inwards and discover the fundamental self of his own nature he would discover the self of the universe as well. The sublimest synthesis in all philosophy, as it has been called, was reached, not 'God with us,' but God and man identical. The identity concept was born, sometimes described as religion in its intensest form. The basis of mysticism was laid in Indian thought. God was indeed brought near, brought actually within, and the self of the worshipper was lost in God. Will not the gospel of *Immanuel* have a special appeal to one who has inherited such a thought tradition?

But before we welcome the conception wholeheartedly as a preparation for Christianity, we must turn back for a little and consider the process by which the identification was reached. It was by a method of abstraction—of double abstraction; a 'noughtening' of all that is made, and of all that constitutes human personality or individuality. All the variety of the world we must resolve back again into the primal unity, making use of the conception of 'names and forms,' regarding all the phenomena of the world as the product of illusion, or at least of our mistaken particularizing way of looking at things. All the senses which condition our relation to the world we must retract, regarding them as wrongly directed activities, suitable only for the processes of lower knowledge, but by no means reaching reality. So in the void which we have made we shall reach God. In the loneliness of our own soul we shall discover the presence of the Absolute and the Infinite, raised above all the divisiveness of space and the changing confusions of time—an Absolute without qualities and without differences. If we call him pure Being, perfect knowledge, unalloyed bliss, we must remember that these categories are not adequate to describe the Supreme Reality. They are simply predicates somewhat vainly thrown out at Him, but not attaining unto Him. We can describe Him only by silence, and by confessing that He is *not* this, He is *not* that. Yet the Divine and ourselves are united in an indissoluble unity. Apparently we have here an exact anticipation of the consciousness of Christ, 'I and my Father are one.' And yet there is a difference, which makes it difficult for the Indian mind to accept the Christian doctrine of Incarnation. Why is this? We have spoken of the twofold process of abstraction, and it is the process of abstraction from the world which here more particularly concerns us. By the denial of differences the Vedantic philosopher reaches the conception of an Absolute without qualities. There is in God no basis from which he may reach forth to the world again, or on which the worshipper may erect a conception of the world as needing or as permitting serious Divine intervention. The Divine Unity has been reached at the expense of difference. The relation has been broken between God and the world. There is a vast difference between the height of the Indian religious consciousness and the saying of Christ which has just been quoted. There is little room in philosophic Hinduism for the conception of Father. And further, there is no opportunity for an incarnation with any meaning in the world of time.

At this point it may be urged that nowhere has there been such a widespread belief in incarnation as in India. There are innumerable manifestations of the Divine in human form. That is true, but there is a fundamental difference which makes these incarnations of lesser value. The world in which they are to take place is ultimately unreal. This world has to be acknowledged, on account of the mere strength of ordinary human experience. But it can be acknowledged only as the work of a secondary god, of a god with qualities who is distinctly on a lower level than the Absolute God, and who can bring himself into relation to the world only by taking into his own being the principle of illusion, by acting as the arch magician. Thus the revelations in incarnation are not truly revelations. They are only concealment of real Being; they do not enter seriously into the world. They are untrammelled by considerations of time and space, and so they may be countless in their repetitions. The Christian message that 'God so loved the world' that 'he gave his only-begotten Son' is on a different plane. The Indian mind is ready to accept this by reason of the sense of the nearness of God, but it is also unready because of the want of content in its conception of the Being of God, and because of its want of belief in the reality of the world. Identity does not leave room for regarding God as the great Object of our worship, for the recognition of Divine qualities which may express themselves in relation to the world. Identity, while preserving the unity, overlooks the differences, and prevents the recognition of the need of the world, and the need of the human soul. And the denial of the world hinders any belief in a great developing revelation of God within it, rising through the different grades and phases of being until it culminates in the perfect expression of God in the Person of His Son. Camouflage—to use a phrase which is adopted by a Hindu writer—is at the basis of the Indian conception of revelation in Incarnation. Grace and truth are at the basis of the Christian conception. God dealt seriously with the world in the coming of Jesus Christ, seriously with its sin and its weakness.

Identity does not leave room for the conception of the love of man to God, for love demands doubleness or duality, the relation of subject and object. Neither does it leave room for the conception of the love of God to man, and this is at the basis of the conception of the Incarnation of Jesus Christ. Thus Hinduism in the philosophic form we have been considering provides the condition under which, generally and abstractly, Incarnation may

take place, but it does not provide, either in its conception of the nature of God or of the world, for a concrete and purposeful Incarnation such as we have in Jesus Christ. Yet in many respects Christianity seems to continue, and make available for all men—and not merely for the select few—the central teaching of the Indian Vedānta. The great and fundamental truth of the latter—*tat tvam asi*—‘that art thou’—finds its counterpart and its completion in the message of the New Testament, symbolized in the name given to Him whom we believe to be at once Son of God and

Son of Man. The suggestion of identity seems to be a vague query sent out into the immensity of the space enveloping us and God, and in the name *Immanuel* the answer comes back in concrete fullness. Is it too much to believe that in Christ India may find the goal of her searching, the satisfaction of the longing of her heart to realize the nearness of God, which, as a theoretical abstract conception, stimulating the affections to ecstasy of devotion but not sufficiently controlling practice, has been her age-long possession?

Literature.

THEOLOGICAL FIRST PRINCIPLES.

The Interpretation of Religion (T. & T. Clark; 14s. net), by Professor John Baillie, M.A., D.Litt., of Emmanuel College, Toronto, is intended as an introductory study, ‘mainly for those who are minded to pursue the subject somewhat deeply,’ of theological principles. As such we commend it very cordially to the notice of teachers and students of theology.

First comes a discussion of the method which should be employed in an inquiry into the nature of religion. The conclusion is reached that metaphysics, considered as such, can throw no new light on the nature or degree of the validity attaching to the religious experience; that while theology must take its standpoint within the Christian consciousness of God, there is no genuinely religious manifestation of the human spirit which is in principle beyond its scope; and that the modern historical and psychological studies of religion do not so much provide new methods of inquiry as supplement the older theology. Or in the author’s own summary, ‘When the traditional theology (following the lead given it by Schleiermacher and Ritschl) entirely gives up its speculative ways and turns itself into an attempt to understand religion from the inside, but at the same time (in departure from Schleiermacher and Ritschl) regards itself as having to do not merely with Protestant or with Christian religion, but with religion as such; and when, on the other hand, the psychological and historical studies of religion give up the effort to dispense with those standards of good judgment

which are interior to religion itself, and, in consequence, come also to view religion as from within; then all the various lines of study will meet in a science of religion that may at last be worthy of the name.’

Turning from the question of method, Professor Baillie enters definitely upon the inquiry he has in view. In seeking to reach a true interpretation of religion, he first considers theories of religion with which he is out of sympathy. Such are, in particular, the rationalistic theory (as chiefly represented by Hegel), the romanticist theory (as chiefly represented by Schleiermacher), and the theory of theological intuitionism and the ‘religious *a priori*’ (as chiefly represented by Troeltsch and by Otto). As a result of his discussion of the above-named theories he is left, as he thinks, with ‘the sole alternative of believing that the kind of intelligent or rational insight in which religion takes its rise is none other than moral insight, and that faith in God is thus in some sort an outgrowth of our consciousness of value.’ Accordingly he finds himself in sympathy with the theory of religion as grounded in the consciousness of value—a theory to which may be attached the names of Kant and Lotze among philosophers, and of Ritschl and Herrmann (whom Professor Baillie calls his teacher in theology) among theologians.

This theory he seeks in the concluding section of his book to restate and defend. Defining religion as ‘a moral trust in reality,’ he holds it to be the authentic core of true religion that the Spiritual Power who controls our destiny is such

that we may safely entrust to His care the deepest interests of our being; as he discovers the foundation of all our spiritual experience in our discrimination of good from evil, so he discovers its cope-stone in our trust in the God and Father of the Lord Jesus Christ.

The whole book constitutes a notable piece of Christian apologetic on neo-Kantian lines. It shows wide reading in the history of thought, and a remarkable acquaintance with contemporary philosophical and theological writings. It moves with ease and precision in its chosen field, containing many an acute reflexion and many a shrewd thrust against its opponents. We trust it will gain the attention it deserves. While saying this, we are of opinion that Professor Baillie emphasizes the relative merits of the Kantian approach to religious knowledge too sharply. Nor do we forget that certain ethical thinkers do claim to have presented us with 'a consistent theory of morals which does full justice to the deepest things in our knowledge of good and evil without in any way relating them to a reality beyond ourselves.'

PROVERBS.

A better choice than that of Professor W. O. E. Oesterley for the volume on *Proverbs* (Methuen; 18s. net) in the 'Westminster' series of Commentaries it would be difficult to imagine. Dr. Oesterley knows more about Judaism than most Christian scholars, being an expert in post-Biblical as well as Biblical Literature; and his recent special study of the Teaching of Amen-em-ope in 'The Wisdom of Egypt and the Old Testament' testifies to his minute acquaintance with the Wisdom Literature of the Ancient East, so far as it has come down to us, in countries beyond the borders of Israel. Indeed, it is this feature that gives Dr. Oesterley's Commentary its special significance: he shows the international character of the Wisdom Literature, which demonstrably existed in Babylonia, Egypt, and Syria, and doubtless also in Arabia and Edom. One valuable chapter sets forth the parallels—over a hundred in number, and revealing frequently identity of expression as well as of thought—between the Hebrew 'Proverbs' and the extra-Israelite literature; while between Pr 22¹⁷–23¹⁴ and the Teaching of Amen-em-ope, on which that section undoubtedly rests, comparison is facilitated by printing the corresponding proverbs in parallel columns. There are also useful discussions of the terms מַשֵּׁל (proverb), and לֵב (heart) as the seat of the emotions

as well as of the understanding, of 'Woman' in Proverbs, and of the five types of 'Fool' who there appear.

It is interesting to note that, on the basis of our wider knowledge of the Ancient East, Dr. Oesterley has been able to claim an earlier date for certain sections of Proverbs than that which has been generally accepted by recent scholars. While, for example, chapters 1–9 are assigned to the third century B.C., 'and quite possibly later still,' 22¹⁷–24³⁴ are set in the seventh century, and 10¹–22¹⁶ and 25–29 in the middle of the eighth century: indeed, some of the ultimate elements in this section, and especially in chapters 10–15, may go back to the time of Solomon. About the possibility of pre-exilic proverbs there can be no sort of doubt: tradition points that way, and also in that period there were certainly 'wise men' (חֲכָמִים) belonging to the circle of the 'scribes,' who in those days in Israel, as certainly in Egypt and Babylon, appear to have been State functionaries. The later sages dealt with the religious education of adolescents, and Dr. Oesterley reminds us that proverbs which seem secular acquire a religious quality from the religious setting in which they are placed; and, in any case, from the sages' point of view, worldly wisdom is piety. We hope that this Commentary will help to restore the Book of Proverbs to the homiletic arsenal of the preacher.

We are glad to notice in the bibliography the too little known book of W. A. L. Elmslie on 'Studies in Life from Jewish Proverbs.' To this might have been added C. F. Kent's 'Wise Men of Ancient Israel and their Proverbs'; and in the discussion of the text, some of Melville Scott's suggestions in 'Textual Discoveries in Proverbs, Psalms, and Isaiah' would have been worth considering.

THE PERSON OF CHRIST.

The sorrow which was felt at the untimely death of Professor H. T. Andrews, D.D., will be renewed by the perusal of his posthumous work, *The Christ of Apostolic Faith* (Nisbet; 5s. net). It contains what was designed to be the first section of a larger work on the Person of Christ, but fortunately it is complete in itself, and it forms a valuable contribution to Christology. Approaching his subject from the side of Christian experience, Professor Andrews proceeds to a careful study of the relation of Jesus to His contemporaries, especially the impression made on the minds of the Twelve. He then traces the inevitable development of this impression in the primitive Christian Church and

in the second and third Christian generations. There are extremely valuable chapters on New Testament theology. The writing is lucid, the exegesis careful and scholarly, and the reasoning closely articulated. Stage by stage we are shown how the first simple creed 'that Jesus is the Messiah' was carried forward to 'the Benediction in which Jesus is given rank with God and the Holy Spirit in the same formula,' and at last culminated in the Prologue to the Fourth Gospel. In regard to the origin of the Logos idea, the suggestion is made that 'the probability is that the Logos-theory was a common category of thought at the time, as common perhaps as the theory of Evolution is to-day, and that it is unnecessary for us to attempt to find a more specific origin of the idea as it occurs in the Prologue.' The conclusion reached is that, while we are not bound to the terms and formulæ of the first century, 'the condition which Christian experience imposed on the thinkers of the Apostolic age it imposes still upon us, and that condition is: "None but the highest terms and categories of thought are adequate for the true interpretation of Jesus Christ."'

THE INSTITUTION OF THE LORD'S SUPPER.

In *Eucharistic Origins* (James Clarke; 6s. net), Professor G. H. C. MacGregor, M.A., of Hartford Theological Seminary, offers a survey, exegetical rather than theological, of the material in the New Testament bearing upon the Lord's Supper. The volume comprises the Bruce Lectures for 1928. The author seeks in particular to throw light upon two widely canvassed problems, namely, (1) what is the place of sacramentalism (of the belief in spiritual gifts being really bestowed through the external forms) in the Christianity of the New Testament? and (2) whether the institution of the Christian Sacraments, and more especially the Eucharist, may be ascribed to Jesus or not.

A cardinal position of the author, who in this follows the theory elaborated by Oesterley, is that the Last Supper was not the formal Passover meal, but was a celebration of the *Kiddûsh* or Sanctification for the Passover. As Jesus pronounced the blessing over the cup and the bread, He would give to each a new meaning, thus instituting the Eucharist. It is claimed that the identification of the Last Supper with a Passover-*Kiddûsh* makes it more easy to understand why the Lord's Supper became a weekly commemoration, like the *Kiddûsh* itself, rather than an annual ceremony

like the Passover: 'indeed, on the supposition that the Supper was a *Kiddûsh*, the injunction to repeat the Sacrament—"this do in remembrance of me"—becomes much more likely to be historical.'

But while it is 'quite probable,' in the light of what we know of Jesus' own mind, that He definitely instituted the Eucharist, the evidence for such an institution is 'quite uncertain.' Our observance of the Supper is not, however, on that account invalidated. Professor MacGregor would agree with Bishop Barnes that validity is in this case independent of origin: 'if the Lord's Supper has persisted for nineteen hundred years, it is because the reality of its dynamic quality has been vindicated by experience.'

It is not without significance, Mr. MacGregor continues, that in the *Didache* we do not find the ideas of an Institution by Jesus, a commemoration of His death, and a mystic relation between bread and wine and His body and blood. Yet, while in form still a simple 'breaking of bread,' in content the Supper of the *Didache* is becoming a true Eucharist, and can only be understood in the light of the ideas which were developed by Paul and John, for whom the rite of 'the breaking of bread' became a sacramental means of grace. John is, in fact, 'the New Testament sacramentalist *par excellence*.'

This work is not so much an independent investigation of the New Testament records as an essay in mediation, in full view of conflicting contemporary discussions, which are freely quoted. But it is an able and competent work, written in clear and logical style, and should enhance the author's growing reputation.

TEXTUAL CRITICISM.

Every one who knew the Rev. Dr. James Kennedy, or who had watched his modest contributions to theological magazines; was aware that in him the textual criticism of the Old Testament was an absorbing passion. For this he had two supreme qualifications—an intimate acquaintance with every word of the Massoretic Text, and a meticulously accurate knowledge of Hebrew Grammar; and the publication of his *Aid to the Textual Amendment of the Old Testament*, edited by the Rev. N. Levison, B.D. (T. & T. Clark; 10s. 6d. net), is an event of considerable interest to textual critics.

It is possible to carry textual emendation too far. Israel Eitan has recently taught us some measure of respect for the traditional text by

reminding us that some of the ἀπαξ λεγόμενα in the Old Testament can be satisfactorily explained on the basis of Arabic and Ethiopic analogies, and Dr. Kennedy was well aware that many of his own suggestions cannot claim to be more than 'tentative and provisional.' He knew the value of the ancient versions, but in his belief, 'the greatest practical aid is obtained through patient and careful study of the Massoretic Text itself.' His own particular contribution, as the editor points out, rests on 'the supposition that the faulty readings in the Massoretic Text are due to interchange of letters in cognate Semitic alphabets.' For example כ, מ, and ב, in the Palmyrene alphabet of certain periods, bear a very close resemblance to one another. This fact, besides lending reasonable justification to certain emendations, would also throw some light on the date of transcription. There are about twenty-four hundred suggested emendations in the book, most of them based on the fact that certain consonants once looked or sounded more or less alike. The method, once admitted, opens up wide possibilities for the keen textual critic, and even Dr. Kennedy's editor does not profess to approve of all his suggestions; but he is right in insisting that they are all worthy of careful consideration.

Here are one or two of the most interesting and ingenious. In Nu 25⁶ an Israelite brings a Midianitish woman to *his tent* (אהל; MT אחי, 'to his brethren'); in Gn 41⁵¹, 'God hath made me forget all my toil and *all my pain*' (כאבי; MT בית אבי, 'and my father's house'); in 1 K 1²⁵ 'Adonijah *has rebelled*' (מרד; MT יר, 'has gone down'); in Ps 36⁹, 'in thy light shall we see *a way*' (ארה; MT אור, 'light'). Some of the suggestions are already the commonplaces of textual criticism; for example, Ps 19⁵ קלם, 'their voice,' for MT קום, 'their line,' and Is 28¹⁸ כפר תפר for MT כפר, 'body,' seems hardly an improvement on הרים (Am 4¹³), nor יקם ('who would take vengeance on Jacob?') on יקם (Am 7⁵), nor כל מקלות הסוד on 'the bells of the horses' (Zec 14²²). Sometimes, too, a delicacy seems to be lost by the emendation: for example, when 'the evening of my delight,' נשף השק, becomes 'an evening of quiet' (השקט; Is 21⁴), or when 'though they dig into Sheol' becomes the more commonplace *hide themselves*, יסחרו (which, however, is supported by LXX: Am 9²). The more difficult reading is often the preferable.

Unfortunately the book is disfigured by numerous typographical blemishes, which affect more particu-

larly Greek words: for example, χαρίζονται appears as χατήσσονται (p. 15), ἐσώζετο as ἐδώζετο (p. 70), and—most curious of all—θεός ὁ σωτήρ ἡμῶν as Θεός ὁ σῶσηρμυεν (p. 141). The editor was obviously handicapped by his distance from the place of printing, which was Palestine, as in the list of errata ἡδ is 'corrected' to κῖα (instead of μιῆ). But these things will not blind the discerning reader to the solid worth of the book, with its multitude of suggestions from the pen of an accurate and ingenious scholar, who has spent a lifetime in the study of the text.

THE BOOK OF BOOKS.

Scribner's Sons (7 Beak Street, London, W.1) have just published two books which, taken together, constitute an excellent introduction to the modern view of the Bible. One, by the Rev. Henry Kendall Booth (7s. 6d. net), on *The Background of the Bible*, deals, one might say, with the externals of the Bible; the other by Mr. Ernest R. Trattner, *Unravelling the Book of Books* (7s. 6d. net), deals rather with its inner quality and content and with the historical and religious forces within Israel which shaped it. Both volumes treat both Old Testament and New Testament, but neither is an Introduction in the ordinary sense of a detailed discussion of the individual books of the Bible. Both are fresh and unconventional in treatment, and both, as it happens, deal with the attitude of the Middle Ages and the Reformation to the Bible; together they enable us to look through long vistas of time from Hammurabi to the present day, and they reveal to us the Bible solidly embedded in the facts of ancient, mediæval, and modern history.

Mr. Booth's book is exactly what it claims to be, a study of the background of the Bible. The fact that it devotes only half a page to Isaiah, three pages to the Psalms, two pages to Romans and 1 and 2 Corinthians, shows that for a knowledge of the contents we must go elsewhere. At certain points, however, the treatment is fuller, fourteen pages being given to the Fourth Gospel and the Johannine Problem; and a chapter on 'The So-called Silent Centuries' reminds us of how much was done and written in the four hundred years before the coming of our Lord. The titles of the chapters indicate the pleasant variety of the book, which discusses, among other things, 'The Bible and the Spade,' 'The Bible before the Bible,' 'The Beginnings of the Bible,' 'The Land, the People, and the Book,' 'The Evolution of the Old Testament,' 'The Background of the New Testament,'

'The Romance of our English Bible.' On p. 89 there are two slips: Uzziah should be Uzzah, and Ex 12^{25, 26} should be 12^{35, 36}. Unfortunately also on p. 11 Hammurabi's date, which on p. 45 is given as 1950 B.C., appears as 1250. Five good maps and illustrations increase the value of a thoroughly interesting and useful book.

Nearly a quarter of Mr. Trattner's book is taken up with the interesting story, which he tells well, of the rise of Biblical Criticism and its brave pioneers, Spinoza, Simon, Astruc, Eichhorn, Ilgen, Hupfeld, Geddes, and de Wette. This is followed by a discussion of 'Bibles within the Bible,' a section which could not fail to interest as well as to edify even the casual reader: it deals with the rise and growth of the constituent documents of the Pentateuch and breathes the breath of life into an exposition—which can so easily become arid—of the Jahwist and Elohist documents, Deuteronomy, and the Priestly Codex. The prophets are treated pretty summarily, but in a way which brings out the growth of accretions to their original messages. The copious variety of the too readily despised post-exilic age is well handled. In the New Testament section the writer takes occasion to show how the Renaissance and the Reformation helped to humanize the Bible by delivering it from the bondage of allegorical interpretation, and a brief sketch of Lord Herbert of Cherbury, Toland, and Woolston leads him to discuss the repudiation of miracle and what he calls 'The Collapse of Supernaturalism'—a phrase which certainly does not represent the last word on this matter.

This is a breezy, informing, and racy book. Indeed, it is too racy at times. There is a certain lack of dignity in the rather needless remark that Jegarsahadutha is 'an awfully hard name to pronounce,' or that 'the Czar's influence did the trick' in securing a welcome for Tischendorf at the monastery of St. Catherine, or that 'no one knows the name of that reverend gentleman who penned the Book of Daniel,' and in the description of Ezekiel as 'a rare individual who possessed that blessed nuisance—a theory and a vision,' or of 'poor' Job as 'the old fellow.' Split infinitives occur in lamentable abundance: Mr. Trattner needs to be reminded that it is not a literary crime to avoid this construction. But our chief criticism is the almost entire absence of Biblical references. The interesting chapters give the reader practically no guidance as to where the numerous allusions to the text are to be found. The person for whom such a book as this is written is hardly likely to know where in 'the Elohist document' Abraham is

described as 'a prophet,' or where in the 'Unknown' Isaiah the 'two allusions' to Cyrus appear. The book would have gained in value had it sent its readers more definitely to the Bible itself. The following misprints should be corrected: p. 262 Veritate, p. 265 iniquitious, p. 273 ingnominius, p. 59 Noldeke (ö), pp. 271 f. Wolfenbuttel (ü), p. 298 Tübingen (ü). There are eight good illustrations of scenery, papyri, inscriptions, and alphabets.

The latest volume (cxiv.) of *The Christian World Pulpit* for the six months from July to December 1928 (The Christian World Ltd.; 7s. 6d. net) contains sermons by one hundred and twenty-two notable preachers, including the Archbishop of York and the Bishops of Durham, Winchester, Ripon, and Birmingham, Dr. Glover, Dean Inge, in whose half-dozen addresses he is anything but 'the gloomy Dean,' many of the clergy of the Church of England, many prominent Nonconformists—Wesleyans, Baptists, Congregationalists—representatives of the Scottish Churches, like Principal Cairns, Professor Gossip, and others. Many are sermons on special occasions, but, in whatever category, all alike make this fact clear and beyond question, that the standard of the best modern preaching is maintained at a high level. With this volume of rich and suggestive contents before him, no preacher will lack inspiration, and no layman will say 'the hungry sheep look up and are not fed.'

The Postulates of the Moral Life, by Mr. J. Strain, M.A. (Heffer; 7s. 6d. net), is a careful and well-wrought-out study of the questions bearing on moral freedom and responsibility. The book gives evidence of wide reading, and if there is little boldness and originality in the thought, there is manifest throughout a keenly critical faculty and a sound judgment. Some of the topics treated are Consciousness and Experience, Causality and Moral Values, Personality and Responsibility. In treating these, the author shows himself a competent and trustworthy guide. His conclusion is that 'the essential condition of the moral life, the supreme purpose of moral education, the final goal of moral endeavour is personal autonomy,' and that 'this autonomy is manifested (1) through the control of mechanical forces, (2) in the direction of organic function, (3) in the quest of a personal end.'

A Pocket History of the Baptist Movement, by Mr. Gwilym O. Griffith (Kingsgate Press ; 2s. 6d. net), is an extremely readable book. It is designed primarily for use in study circles, and for this it is admirably adapted. But the general reader will find it in the highest degree informing and interesting. One may regret that only a very brief account is given of the last hundred years of Baptist history, but the writer has made excellent use of the space at his disposal, and has given us a wonderfully vivid and inspiring picture of the trials and struggles of a devoted Christian people.

Within recent years there has been a steadily growing interest in the recovery of the ancient history of mankind. In this connexion, perhaps no city is of greater importance than ancient Nineveh, which is now represented by the mound of Kouyunjik, half a mile long, quarter of a mile broad, and rising to a height of a hundred feet. In *A Century of Exploration at Nineveh* (Luzac ; 7s. 6d.), by Dr. Campbell Thompson, of Oxford, and Mr. R. W. Hutchinson, M.A., we have an interesting description of the explorations on this site, which may be said to have begun with Rich at the beginning of last century. After some attempts by Botta, these have been continued by Layard, Ross, Loftus, Rassam, George Smith, Budge, King, and the writers of this volume. In addition to the earlier excavations, those carried on in the 1927-28 season are here graphically described. Inscriptions have been found which come from the palace of Tiglath-Pileser (c. 1100 B.C.), Adad-Nirari II. (c. 911-891 B.C.), and Ashurnasirpal (c. 883-859 B.C.). The Iraq Government seems to have adopted a most far-seeing policy in allowing excavators a share of the objects discovered. The present Egyptian and Turkish administrations, on the other hand, take the *whole* of the 'finds' from the digger, and are thus killing the goose which lays the golden egg. It is not surprising that this year there are some six or seven exploring parties in Iraq, many of them very important. Dr. Campbell Thompson is already well known for his 'Epic of Gilgamesh,' his 'Semitic Magic,' and other works on Ancient Assyria, and he and Mr. Hutchinson have succeeded in producing a most interesting account of the Kouyunjik excavations. The book contains numerous illustrations and plates, as well as several maps and plans, and has an excellent Index.

Those who are interested in the teaching of Jesus

as applied to modern conditions will find a competent and suggestive guide in Dr. Shailer Mathews. His new book is called *Jesus on Social Institutions* (Macmillan ; 6s. 6d. net). It is a really able and helpful as well as an interesting volume. The essay was suggested to Dr. Mathews when he was preparing his work on the French Revolution ; and, indeed, the main thesis of this work is that, without leading revolt, Jesus lived and taught in the atmosphere of revolution, used the language of revolution, made the revolutionary spirit the instrument of His message, and organized a movement composed of men who awaited a divinely given new age.

The apocalyptic literature was a literature expressing the revolutionary spirit of its time, and Jesus transformed the revolutionary idea into a spiritual and moral ideal inspired by goodwill and love. This determined His attitude to wealth and war, and both these topics are admirably treated here. But Jesus was not a socialist, nor was He a monarchist or a democrat. If we are to follow Him truly it must be His ideal and His spirit we absorb. Such is a brief summary of this excellent book. It will provoke contradiction now and again, as, for example, where the writer says dogmatically, 'He did not contemplate founding a new religion.' But what is a book worth that does not rouse us to protest ? Perhaps Dr. Mathews has allowed 'revolution' to dominate all he thinks about Jesus too much, but at any rate he makes us think, and he has written an absorbing book.

The late Mr. F. W. Hasluck, M.A., spent some seventeen years in Greece and Turkey, working both as an archæologist and as an orientalist. He had planned several works on a large scale, and had gathered masses of knowledge for 'the first comprehensive study of Turkish folklore and its relations with Christianity.' But there came the War, and separation from many of his cherished manuscripts, and then ill-health, and a retreat to Switzerland, and a too early death. His wife has spent four strenuous years putting his notes into a state fit for publication. Yet *Christianity and Islam under the Sultans* (Milford ; 2 vols., 63s. net) remains, not a book, but the notes of a very diligent and earnest student out of which the book would have been ultimately made. The industry has been extraordinary. There is a bibliography of forty-four large pages. But there is little order or necessary sequence. Chapters on all kinds of subjects tumble after one another promiscuously

enough. Nor is there any art to make things grip the mind, rather a curious lack of sheen and sparkle. The Oxford University Press have thought the work worthy of their very best. But its appeal can be only to a limited circle.

Hardly a month passes without a new 'Life' of Christ. This is as inevitable as it is admirable, because there are so many men who feel constrained to come to terms with Christ and to publish to the world their discovery of Him. Each vision has something 'different.' To Mr. Middleton Murry, Jesus was the supreme Genius. To a new writer, Mr. Walter Russell Bowie, He is the supreme

Poet. The book in which this view is developed is called *The Master: A Life of Jesus Christ* (Murray; 7s. 6d. net). We welcome this book though there is nothing very new in it. Dr. Henry Sloane Coffin and Dr. Foakes-Jackson have read it, and apparently approved of it, so it must have outstanding merit. It has certainly the merit of sincerity and earnestness, and the real merit of reverence and love for its august subject. Many readers will feel perplexed by the vagueness of the writer's attitude to Jesus, and this applies in particular to the chapter on the Resurrection. But the book as a whole is a sound piece of work.

Some German Thinkers on Christology.

BY THE REVEREND W. J. SPARROW SIMPSON, D.D., ILFORD, ESSEX.

THERE have recently appeared in Germany four large volumes on the religious learning of the present day in the form of autobiographies. Five-and-twenty eminent German theologians have given to the world an account of their studies and their writings, and more particularly of the process of their individual theological and religious development. This autobiographical element is of peculiar interest. In each case we have the record of a personal experience. We are allowed to see something of the process by which conviction was attained, and the school of thought to which each belongs. The first volume includes Professors Deissmann, Ihmels, Kittel, Schlatter, Reinhold Seeberg, and Theodore Zahn. Volume ii. includes Karl Beth, Girgensohn, Lietzmann, and Loofs. Volume iii. is confined to Catholic theologians, among whom are Bartmann, Grisar, Mausbach, and Peters. The last volume returns to Protestants, and includes Dalman, Dobschütz, Jülicher, and Kaftan. Each chapter is accompanied by a portrait of the author. So far as German Protestantism is concerned, the selection is of course far from exhaustive. We miss many well-known names. Neither Harnack, nor Otto, nor Heiler is represented. It is not clear on what principle the selection was made. But it is certainly representative of the critical outlook and of the chief theological theories in Germany at the present day.

That such a selection includes great variety of thought is obvious. The differences go down to the foundations of Christian belief. It is certainly instructive to compare what some among them are teaching on a subject so central to religion as the Person of Christ. The present paper proposes to describe their teaching on Christology. It is by no means merely gathered from these autobiographical sketches, but also, indeed chiefly, from a study of their separately published works.

One example is the late Professor Ihmels. Ludwig Ihmels, Professor at Leipzig, is an attractive writer, gifted with religious insight as well as with critical power. He is persuaded that the gospel can be understood only where the Law has first done its work. His record illustrates the ordinary way in which a German student passes from one university to another. In Leipzig he heard Luthardt, Kahnis, and Delitzsch; in Erlangen, Frank and Zahn; and in Göttingen, Reuter and Ritschl. Frank, author of the *System of the Christian Certainty*, was his teacher by preference, although not without much critical independence of judgment. The Erlangen School was too subjective to satisfy. Ihmel's chief works are his *Essay on our Lord's Resurrection*, his book on the *Central Questions of Dogma*, and his *Certainty of Christian Truth*. His assurance of objective reality is largely derived from the harmony between the religious need created by the moral law, and the

satisfaction of that need supplied by the gospel. In this harmony between inward and outward he finds security against self-deception. In the sphere of historic fact he is convinced of the reality of our Lord's Resurrection. That for him is central. He has made it the subject of careful study. If it appears difficult to rest all the great problems of Christian religion in an empty grave outside Jerusalem, he replies that this is exactly what St. Paul has done; and that St. Paul is right. Our Christian certainty depends on the Resurrection of Jesus Christ.

Another important teacher represented in these volumes is von Dobschütz. Von Dobschütz succeeded Beyschlag in the University of Halle. There were in 1913 more than five hundred students of Theology there. Thence he went for a winter to Harvard, returning of course to Halle. Von Dobschütz wrote a well-known little Essay called *Easter and Whitsuntide*, in which he maintained that the Apostolic belief in our Lord's Resurrection was independent of the empty grave, and was founded on actual experience of His objective appearance. With regard to the relation between Jesus and St. Paul, von Dobschütz was convinced that St. Paul had not altered the gospel of Jesus, as some recent critics supposed, and that the Apostle was in fact Christ's most faithful interpreter. Von Dobschütz regards himself as a pupil of the Orthodox School.

Von Dobschütz detects in modern religion a tendency to pass from a Christocentric to a theocentric position. At the same time, his critical instinct sees quite clearly that original Christianity was concerned not merely with the historical Jesus, but even more with the exalted Christ. Yet strangely enough, in his book on *Christian Life in the Primitive Church*, singularly little notice is taken of the Christology which lay at the foundation of that Christian life. Von Dobschütz is convinced that such an estimate of Jesus as that painted by Houston Chamberlain¹ as 'the revelation of an almost supernatural will-power which held and still holds millions in its spell' is by no means an adequate interpretation of Christ's personality (*Stud. und Krit.*, 1922, p. 188). It is inadequate because Houston Chamberlain separates Jesus from the ground in which His self-consciousness was deeply rooted. For the Father of Jesus is the God of the Old Testament, the God of the Prophets, the God of Israel (*ib.* p. 189). Yet, clearly as von Dobschütz realizes this, he himself is far from making plain who this exalted Christ—object of

the veneration of the Christian Community—actually is, and in what personal relation He stands to Deity.

A third and very eminent German exponent of Christology is Friedrich Loofs, Professor at Leipzig. He was a theologian of extensive influence. He was distinguished not only as a lecturer, but as a preacher also. His *Elements of the History of Dogma* has reached several editions in Germany. He was for years editor, together with Kattenbusch, of the great German Theological Quarterly, the *Studien und Kritiken*, which kept its centenary last year. He died in January 1928, and the hundredth volume of that celebrated journal opened with a tribute to his memory. He was an indefatigable worker, a characteristic example of German industriousness. His publications were numerous and authoritative. His *Essay on St. Augustine* is one of the finest pieces of modern study in theological development.

The attitude of Professor Loofs towards the Person of Christ is a characteristic illustration of much present-day German thought. His lectures on *What is the Truth about Jesus Christ?* were translated into English in 1913. They are admirably clear. The question faced was whether historical science is competent to explain the life of Christ. Historical science recognizes nothing which cannot be accounted for within the natural sphere of human experience. This rules the miraculous out. It cannot explain the Resurrection as a supernatural occurrence. When the supernatural begins, history ceases. No description of the life of Jesus which recognizes supernatural factors is purely historical. That being the sphere of historical science, the question arises—Can history do justice to the Life and Person of Christ? Loofs replies that 'no one relying on the supposition that Jesus was a purely human being is able to write a really historical life of Jesus.'

Loofs shows quite clearly that what happens when critics start with the assumption that Jesus is a purely human being is, either that they eliminate from the Gospels such elements as will not harmonize with their presupposition; or else, admitting the historic reality of the superhuman claims, they ascribe to Jesus the character of an enthusiast and a fanatic. Their naturalistic presuppositions make impartial criticism of the Gospels impossible. 'Thus the Jesus-research, acknowledging but a purely human life of Jesus, comes to the conclusion, either we know next to nothing about Jesus, or Jesus was a religious enthusiast.' Historical science is unable to do justice to the life of Christ.

¹ *Foundation of the Nineteenth Century*, i. 201.

Professor Loofs was deeply convinced that 'Jesus was not a mere man.' He contends that 'not the whole Biblical tradition about Jesus is historical, and that nobody is entitled to think that anything could or should be considered to be true by faith which historical science, through the means at its disposal, is forced to recognize as unhistorical.' 'But, in spite of all this, the assumption that the life of Jesus was a purely human one, and that we can appreciate His personality as a purely human one, is false.' The self-consciousness of Jesus as described in the documents is the proof of this. 'If Jesus considered His death the sacrifice of the New Covenant, He has thereby assigned to Himself such a central position within the history of God's people that this is not compatible with an ordinary human self-consciousness.' A Jesus who had such views 'cannot be measured by any of the standards of historical science.' Loofs sees repeatedly in the sayings ascribed to Jesus 'a self-consciousness surpassing human measure.' For example, 'He knows that the position taken up towards Him is decisive for all eternity.' Hence 'the stupendous demand' of Mt 10³⁷. Moreover, 'Jesus was conscious of a unique relation to God.' 'The Lord's Prayer is not a prayer which He prayed Himself, but a prayer which He taught His disciples.'

Nevertheless, after Loofs has recognized all this, he goes on in spite of it to say that the ancient Christology of the Church is untenable. He offers three grounds for this assertion. First, because to rational logic the old Christology appears untenable; secondly, because it does not agree with the New Testament views; and thirdly, because it was influenced by antiquated conceptions of Greek philosophy. However, he cuts away the foundation from the first, because he admits that 'our reason cannot make any definite assertion about supersensual things.' And therefore it is in reality a poor critic of religious doctrines. 'Hence I adduce no rational arguments against the Church doctrine of the Holy Trinity itself.' He thinks that the doctrine of the Holy Trinity gives grave offence to reason, but that it would be wrong to reject the doctrine on this account, since 'it is absolutely impossible for our reason to comprehend God.'

But, while Loofs refrains from supposing reason competent to refute the doctrine of personal distinctions within the Deity, he thinks it otherwise with the doctrine of the Incarnation. He thinks the difficulty very great of assuming that the Son of God when He became man did not cease, separate from His humanity, to pervade the universe in

Divine majesty. If that was so, could we truly say of the Divine Person who was also outside the historical Jesus, pervading the world in Divine majesty, that He was in reality incarnate? Would not that change the idea of Incarnation into that of Inspiration? a relation between God and man such as the prophets of Israel experienced. Yet, very significantly, Loofs was prepared to say that 'no one of us could find fault with Christians for accepting these irrationalities if the Orthodox Christology, which included them, were presented by the Scriptures.' That is to say, that, according to Loofs, the authority of Scripture would be sufficient to justify assent, in spite of difficulties which the individual reason was unable to solve. Accordingly, the question to be determined is whether Scripture endorses in substance what the orthodox Christology affirms. Loofs asserts that it does not. But this becomes a question of interpretation, in which of course the individual is liable to be mistaken. Loofs, indeed, is well aware that many present-day Lutheran critics take his side. He could say 'there is hardly a single learned theologian—I know of none in Germany—who defends the orthodox Christology in its unaltered form.' This statement may easily leave a false impression. It is confessedly quite serious enough. But none the less, the whole school of German theologians, like Gess and Thomasius, who maintained that St. Paul taught a theory of self-limitation on the part of the Incarnate Son, firmly believed in the Deity of our Lord; even if they would prefer to express it in other terminology than the traditional Creed of Christendom.

That was not the case with Loofs himself. He was unable to accept the Kenotic theory based on Phil 2. What, then, was left for him to do? He had in reality no solution to give. He had declared quite firmly that historical criticism, within the limits of the natural order, could never do justice to the Person of Christ. He had declared that Christ was more than mere man. He was deeply impressed by the superhuman self-consciousness. He admitted the incapacity of reason to solve the mysteries of Deity. But he saw difficulties with regard to Incarnation which reason confessedly cannot solve. Accordingly, he rejected the Orthodox Christology. But what had he to set in its place?

He saw that Jesus 'was a real man; and yet not a man like all others—a man in whose case the analogy of all other human experience is of no use, a unique man among all the children of God (or sons of God, as the New Testament says), the unique one, the Only-Begotten Son.'

But, having said as much as that, he felt constrained to ask—'But does this give us a real appreciation of Jesus?' And he answers, No. Then he inquires, Can formulas be found which are able to make the unique historical Person of Jesus more intelligible than in the Orthodox Christology? He replies—it is easier to put the question than to answer it. Loofs is profoundly struck by the fact that St. Paul (1 Co 8⁶) can say that Christ, or the Divine element in Him, had already been the organ of the creation of the world. Moreover, this idea is not peculiar to St. Paul. And here Loofs collects what several other writers think. For himself he knows not what to say. 'We are placed before a mystery.' 'My last refuge,' he says, 'is the Pauline phrase "the mystery of Christ." And what is the mystery? It is that God was in Christ reconciling the world unto Himself.' 'We can never penetrate so deep as to learn how God made Him what He was.'

Beside these writers Julius Kaftan holds an important place. Kaftan has given his opinion of the Person of Christ very clearly in an *Essay on the Man Jesus Christ*, the only Mediator between God and men, published in 1908, and addressed to the General Synod of Schleswig-Holstein (*Biblische Zeit und Streitfragen*, vol. iv.). He refers to the time when men were certain of the Godhead of Jesus, and yet at the same time believed that God was One, and found a solution of the difficulty in the mystery of the Trinity. But German thought of to-day was unable to reconcile the Trinitarian dogma with Monotheism. Kaftan considers the key to the true doctrine is to be found in the conception of Mediator. Accordingly, he gives an elaborate exposition of 1 Ti 2^{5, 6}.

Great stress is laid on the expression 'the Man Christ Jesus.' It is the historic personality, the Son of Man. If He is also called the Son of God in some special sense, yet it is the Man from Nazareth on whom the stress is laid. Kaftan admits that Jesus would not be to us what He is if He were not also more than a mere Man. He is from above and from God. But He confronts us as an historic Personality. He is the Man Christ Jesus.

Now this Man, who is a Man and yet more than a mere Man, is the One Mediator between God and men. The One. This is the language of uncompromising exclusiveness. But this exclusiveness does not mean that other religions have no elements of truth. It means that real communion between God and men is accomplished for the first time in its perfection through Jesus Christ.

Kaftan follows out this Mediatorship of Christ in three departments.

First, as to our knowledge of God. The knowledge of God which Christ has brought to men as Mediator is a knowledge of the Fatherhood in Heaven. Kaftan takes this to mean the Almighty Father, the absolute Personality, the perfection of power and love. This was unknown in Paganism, and only partially known in Israel. Kaftan quotes Mt 11²⁷ and Jn 1¹⁹. Thus Jesus Christ as Mediator is the Revelation of God to men.

But, secondly, Christ the Mediator secures fellowship or communion between God and men. Religion as personal fellowship with Deity is created only by the Man Christ Jesus. 'No man cometh unto the Father but by me' (Jn 14⁶). 'Neither knoweth any man the Father save the Son, and he to whom the Son willeth to reveal him.' Christ and Christ alone is the creator of this communion with God in its deepest, truest sense. Kaftan proceeds to analyse what communion with God requires. It is not simply brought about by the instruction which Christ gives as to the character of Deity. For those who regard communion with God merely in this light there is no real need of any Mediator at all; at least certainly for no Mediator who is anything more than a prophet who is inspired to teach us what God is like. Communion with God, in any really intimate living degree, requires reconciliation between God and men. The Cross cannot be eliminated from the Mediator's work. The truth of this necessity of reconciliation was foreshadowed, however imperfectly, in Israel. And indeed not only there, but in the aspirations and sacrifices of the Pagan world; mixed undoubtedly with superstitions, yet prompted by a craving after purity in order to be in fellowship with holiness. Sin is not a Jewish illusion. It is a terrible reality. Man requires a Mediator for reconciliation with God, and for fellowship with Him. So St. Paul describes the Mediator as being the One 'who gave himself a ransom for all' (1 Ti 2⁵; cf. Mk 10⁴⁵). Jesus Christ is that Mediator: the only Mediator between God and humanity in the sense of adequate reconciliation. This, according to Kaftan, is involved in Christ's self-consciousness. The Cross is the means which secures real and living fellowship between the Holy God and sinful men. In fact, it is the Cross which makes Christianity to be so perfect a fusion of morality with religion. But Kaftan fails to explain why or how the Cross reconciles God and humanity. He says, indeed, that the Cross of Christ is the source of all true religion. But this

genuinely evangelical sentiment is left without any intellectual foundation.

Thirdly, Jesus Christ is said to be the Mediator of the dominion of God over men. He conceived Himself as, subsequently to His Death and Resurrection, 'seated at the right hand of power' (Mt 26⁶⁴). That is, enthroned in glory beside God the Father Almighty. He contemplates Himself, says Kaftan, as co-regent with Deity. In His exaltation He participates in the Divine government of the world. And, in fact, adds Kaftan, the dominion of God over the world is actually realized as the dominion of Christ. Where Christ rules, God's rule is established. Where Christ's dominion is lost, the dominion of God is weakened and disappears. Two thousand years of the history of religion testifies to this significant fact.* The present age is no exception.

In this triple sense therefore—as cause of Divine revelation, Divine fellowship, Divine dominion—Christ is Mediator between God and men. Mediation is the very essence of the Christian religion. He who accepts Christ as Mediator is a Christian. He who does not accept Him in this capacity is not a Christian. Indeed, religion is fellowship with God, and for Christians fellowship with God realizes itself as fellowship with Christ. Kaftan says that the Sacrament of the Altar is fellowship in Christ's Body and Christ's Blood. He contends that in saying this he leaves all dogmatic theorizing far beneath him. But how he does so, or, if he does, can be justified in the use of such very definite language about Christ's relation to a Christian, is not explained. More especially when he goes on to say that the whole fullness of the Christian life springs from Christ.

And yet, in spite of all these affirmations, Kaftan asserts that the Mediator between God and men is Man, and not God. In spite of the unique union in which Christ lives with God, He does not stand in the place of God. That at least is the impression which the first three Evangelists make on Kaftan. But Kaftan gives no careful exposition even of Mt 11²⁷. He insists, indeed, that the distinction emphasized in modernist criticism between the Christ of St. Paul and the Jesus of the Evangelists does not exist in the Bible, but is introduced into it by criticism from without. But he gives no exposition of the great Pauline teaching in Philippians.

Kaftan then faces the fact that Christians pray to Jesus Christ. He attempts to harmonize this devotional attitude towards Christ with a denial of His Divinity, on the ground that such prayer is not really directed towards the Son of Man, but to the

revelation of truth and grace given through His mediation;—and therefore the prayer ultimately passes beyond the Man Christ Jesus to the One and only Deity. God is One. But the One Invisible God is made visible through Christ, and the Unapproachable is in this way approached. And the mediation of Christ is only temporal and concerning this world alone. In process of time the mediation of Christ will cease. He will retire from His function. What will become of Him is not explained. Appeal is made to St. Paul's affirmation that Christ will deliver up the Kingdom to God, even the Father (1 Co 15²⁸). But St. Paul's affirmation elsewhere that 'every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father' is passed by in silence.

Kaftan's account of the Person of Christ is a singularly interesting analysis of His function as Mediator and of the principle of Mediation—valuable and largely true on its positive side. The serious defect of it consists in its effort to confine the value of Christ to this single function, and in its omission to balance by other doctrinal instruction which the New Testament contains elsewhere what can be deduced from the single principle of mediation. No man will ever do full justice to the Person of Christ who deliberately restricts its meaning to one only out of the various supplementary aspects and expressions and explanations which the Apostolic teaching contains. It can never be by exclusive methods, but by inclusiveness, that the whole truth concerning our Lord will be reached. Here, as so often in theological party statements, it must be said that the author is right in what he affirms, and wrong in what he denies.

Looking back on Kaftan's exposition of Christ exclusively in terms of mediation, the impression left on one's mind is that the author has made of Christ a perfectly inconceivable figure. He has described a being too superhuman to be really man. While restricting Christ's personality within purely human limits, Kaftan ascribes to Him a relation to God and mankind by which all strictly human limits are transcended. The Figure that emerges is the only source of any true and adequate conception of Deity, the only reconciler between God and humanity, the only representative of Deity to whom prayer may be offered. The destiny of the entire human race is absolutely dependent upon Him, and upon their relation to Him. He is enthroned in mysterious elevation in very awful proximity to the Eternal Deity, whose purposes He from that exalted place in highest heaven

directs and achieves. Now a Being of whom all this and more can be truthfully spoken is not simply human at all. He is raised to the position of a demi-god. He is not far removed from the ancient Arian view.

Last of all we would place Karl Girgensohn. He is no longer living. He is author of a remarkable volume of lectures on the *Christian Religion*. Perhaps the most striking feature of these lectures is his treatment of the Divinity of our Lord. Starting with the acknowledgment that no other doctrine concerning the Person of Jesus Christ is adequate than the doctrine that He is God, the author then faces the difficulty, How can Christ be both God and Man? That He can be human is intelligible. That He can be Divine is also intelligible. But does not the one exclude the other? Does it not belong to the conception of humanity that it is not Deity, and to the conception of Deity that it is not humanity? How can these mutual exclusives co-exist within the same person? Is not this dilemma fatal to the orthodox belief? Girgensohn then passes in review the various explanations of the Christological problem which have been popular down the Christian centuries. Coming to modern times the author remarks that the problem can be attempted by beginning either with the humanity, or else with the Divinity. If we start from the humanity of Jesus, as is commonly done by modern thinkers, the tendency is to regard Christ as a human person who has been inspired or richly endowed with the spirit of God, and exalted after His Resurrection to a sort of Divine position. But the Church rightly rejects this conception as heretical. For it regards Christ simply as essentially human, and no more. He is a Man Divinely influenced, but essentially different from Deity.

If, on the other hand, we start from the Deity of Jesus, How can Deity appear in human flesh? If the personality in Christ is literally Divine, does He not cease to be really human at all? Is not His humanity a mere appearance?

An attempt has been made to rationalize this by affirming that the personal principle is of Deity.

That means that His human nature had no personality. But in that case He is not Man, but an incarnate, transcendent Person. Yet the value of a man depends on his personality. Ecclesiastical reflection has endeavoured to harmonize the orthodox doctrine by the distinction between nature and person. Two natures and one person—inseparably united yet not confused. But this theological theory is no solution of the Christological problem. For the problem is precisely how two natures can be blended in one personality. The Orthodox dogma formulates the paradox, but does not in the least explain it.

Ecclesiastical reflection has made another attempt. It propounds the theory of Kenosis. This, of course, is based on St. Paul's teaching to the Philippians. But neither is this theory a real explanation. For it raises problems how Divine prerogatives can be laid aside. If they can, the Being so reduced is no longer Deity, nor yet humanity. The Christological problem therefore remains unsolved.

What, then, is to be done? Are we to make a sacrifice of the intellect? Girgensohn answers that the modern scientific mind is prepared to find itself faced with contradictions. The really scientific attitude is to say that a contradiction is comparatively a matter of indifference if the two sides of the contrast both represent realities. Thus the problem of the human freedom of the will reduces itself to an insoluble contradiction—mechanical fatalism and necessity on the one side, the certainty of moral responsibility and self-determination on the other. What in that case are we content to do? We accept both sides as true and leave them unreconciled. Girgensohn contends that the same principle should be applied to the humanity and the Deity of Christ. Both sides represent a series of facts. We cannot reconcile them. But we can accept both, leaving them unreconciled. The conception of Incarnation, of the Deity and humanity of Christ, transcends our human capacity to reconcile, but not our reasonable assent to both as true.

Teaching the Child.

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It is something to be thankful for that the problem of the child has at length begun to trouble the conscience of the Church. It is not yet in the foreground. But at least we have got a hearing for the child, and some time or other the Church will realize that *he* is her main concern, and that, until his real welfare is secured and his soul established in God, all other questions are of secondary importance for the future of the Church herself.

The Church is, of course, only one of the three institutions that are dealing with the child. The others are the Home and the State. And of the three the State is the only one that efficiently discharges her task. The State cares for the body and the mind of the child, and on the whole does this satisfactorily. The same cannot be said for either the Home or the Church. The deficiencies of parental training and parental care are notorious. I do not need to dwell on this. But the deficiencies of Church training are not less obvious. Our Sunday schools are in many cases badly organized. The environment makes teaching difficult. The 'worship' is sometimes a lesson in irreverence. Many of the teachers lack an elementary knowledge of method, and at the same time are engaged in perpetuating a view of the Bible which the children will have to unlearn later on. These facts are not irrelevant to the subject of this article. But I must leave them alone with a bare mention, because my purpose is to concentrate on the teaching of the child, on his religious education in Sunday school and day school. I propose first of all to deal with some of the facts which have stimulated me to write on the subject, and then to offer some constructive suggestions.

THE FACTS.—I. The first of these is the fact that so many children who have been through our Sunday schools lapse altogether from any connexion with the Church in the period immediately following their release from Sunday school. I think it is agreed that this is the period when we lose them. And it is a dismal reflection that we do not succeed by our teaching in giving the children something that will bind them to the Church. It may be true that in some cases the best teaching in the world would not keep them. But that can only be true of the few. It does not

account for the great mass of wastage in the period to which I have referred. There is something defective in our teaching, or in the instruments of our teaching, when so many children can so lightly give up all connexion with an institution in which their souls have been, or should have been, nurtured for some nine or ten years. The Romanist may have been right who said, 'Give me a child till it is seven, and you can have it all the rest of the time.' But, if so, his training must be far more efficient than ours is. The teaching of the child for nine or ten years ought to make the Bible interesting to him, Jesus lovable, and the Church a home. And apparently in our hands it does none of these things. And this tragic fact is accentuated when we remember that the child is naturally a religious being. I once heard an expert in method say that a child naturally loves poetry, and that we kill this love by the way we teach poetry. Can it be reasonably said that a child is naturally interested in God and that we succeed in suppressing and damping down this interest by the way we present Him?

2. There is a second fact, to which a brief reference may be made. We have recently been told that in Scotland alone there are something like 100,000 children outside all organized religious training. They are, therefore, beyond the influence of the Sunday school. They may not all be beyond religious influence, for there are many children who receive some kind of religious teaching at home. But I suppose we may assume that the great majority of these children receive the only religious teaching that comes to them in the day school. This fact is not generally realized; the fact that the only religious training many of the youth of our land receive is given by our public elementary teachers. Apart from any other considerations, that shows how vitally important the religious element in the public schools is for the future of our country. If the religious element ever got a subsidiary place in the curriculum—above all, if it were to be neglected or set aside as of no urgent moment—the result would be disastrous for the whole future of the land.

3. But I go on to a fact which brings me closer to the heart of my subject, the difficulties of the average teacher and his helplessness in many cases

in face of the task committed to him. Some time ago I received a letter from a young teacher who was beginning his work in a school. 'I can get my classes thoroughly interested in a story,' he wrote, 'but, as I have not had the necessary religious experience and am not a complete hypocrite, I have made no attempt to put a message across to them or "preach" to them. I take a Scripture lesson with them as I would a history lesson. So far I have conducted them from the death of Moses to the story of Samson. Most of the stories in the Book of Judges strike me as being ethically unsound, or at any rate un-Christian, and I suppose that I ought to tell my pupils that people had cruel ideas of God in those days, and that God did not really order acts of barbarity, such as the slaying of Sisera or the wholesale destruction of towns and kings and peoples, though the Bible appears to give them that impression. This I shrink from doing, because I do not want to shake their belief in the Bible, and any interpretations of that sort have to be subtle—I mean a line has to be drawn somewhere, and I have no idea where to draw it. Rationalizing of that sort would also raise a conflict in their minds with the fundamental idea that God was always behind events and guiding His chosen people in their struggles in the promised land. In short, I make no attempt to explain away things. I am reading the Acts of the Apostles with the fifth and sixth forms, and can regard this as only a pure waste of time which might be spent more profitably on Latin. . . . It is only a reading lesson round the class, which is rather old-fashioned, of course, with a few scraps of information about Nazarites and Gallio's lineage, and the administrative machinery of the Roman Empire thrown in. I honestly cannot see what else I can do. The pupils are bored and probably know more about the subject than I do. I am learning a good many facts myself that I did not know. But there are certain things which I cannot understand; for instance, the heinousness of Ananias' sin, and the phrase "to sin against the Holy Ghost," which to me is meaningless. Balaam seems to me to have obeyed orders when he set out when his ass was stopped, and up to that point to have committed no offence. I doubt also whether mortals like Elijah and Peter (or was it Paul?) really raised people from the dead, though it would be unpardonable to suggest such doubts to a young class. Religious teaching in a secondary school is, to my mind, a task for experts trained, not necessarily in "method" (hateful word!), but in knowledge and skilful interpretation and

exposition.' The writer of this letter was a first-class honours man. If he felt so incompetent, what of the ordinary elementary teacher? and what of the ordinary Sunday school teacher? Let me give another example of a different kind, an example of incompetence without the consciousness of it. One of my students was practising teaching in a northern school under the supervision of a lady teacher. One day the lady was taking a class in Scripture, and had to teach the incident of Uzzah being killed for touching the ark. At the close of the lesson a little girl came up to the teacher, and said, 'Wasn't it very cruel of God to kill Uzzah for doing that?' To which the teacher replied, 'Well, it is in the Bible, and we have just got to accept it.' I leave these two incidents at present with only one remark. Do they not show the urgent necessity for a thorough training of those who are to give religious education whether in the day school or the Sunday school? We do not altogether realize the situation or what is really going on in our schools, with children there before a teacher who does not know how or what to teach them.

4. The last fact to which I wish to draw attention is the nature of the syllabus which we ask our teachers to employ. It is hardly possible for our teachers to impart true religious education on the present system. For the most part we study the Bible chronologically. We begin at the beginning of Genesis and work through to the end. The result of that is misleading and in some ways disastrous. For one thing, we give young children a false conception of God. Stories like that of Uzzah and the ark, or like that of the destruction of Jericho and the massacre of its inhabitants, men, women, and children, by the command of God, impart to young people an idea of God so savage and unchristian that it plants in their minds the seeds of scepticism. And if it be urged that we, at the same time, teach them the gospel stories, that only raises a perplexing problem which the young mind is incapable of solving, how to reconcile the God of Joshua and Judges with the God of Jesus. Further, there are many stories in the earlier parts of the Old Testament which cannot be taught to young children, the sacrifice of Isaac, for example. Whatever way out we take, it is obvious that our present system of teaching the Bible is wrong, and that it will have to be completely altered.

SUGGESTIONS.—I have mentioned some of the facts which have been exercising my own mind in regard to the problem of religious education in the

school. And I will now venture on a few suggestions of a positive and practical kind with a view to some amendment of the present situation.

1. I will begin with the syllabus. It is an obvious axiom that the centre of all our teaching should be the Gospels, and especially the Central Figure in them. That is the standard by which all ideas of God and conduct are to be judged. We should therefore begin with Jesus and teach nothing else, except as concrete illustrations of what Jesus says and does and is. Selected stories from the Old Testament might be told, or stories Jesus heard from His mother in *His* childhood, stories that illustrate great outstanding truths like the providence and care of the Father—the birth of Moses, Jacob at Bethel, Abraham's unselfishness, God speaking to Samuel. With this exception I would not teach the Old Testament, and certainly not systematically, until the child was able to grasp an historical connexion of events and the fact of a gradual growth of truth. When a child is twelve to fourteen years of age, you can give him a picture of the Old Testament revelation as it really came, and (if his mind has not been poisoned by an impossible theory of inspiration or the implication of this) you can teach him a perfectly reasonable view of such events as Divinely commanded massacres and the Divine suggestion that the Israelites should steal from the Egyptians before they left Egypt for good. In other words, the Old Testament should not be taught at all as a whole or historically until you can give also a view of the Bible which will make the imperfect morality and imperfect religious conceptions of the Old Testament intelligible. I am glad to say that, for Scotland at least, this is in process of being done for the day schools. There is at present sitting a mixed commission of members of the Educational Institute of Scotland and representatives of the Churches which is engaged in constructing a new syllabus for the Scottish day schools. It is well advanced, and it is being built not on the old chronological idea, but on a sound psychology of the child. The guiding principle of the work is that which I have just outlined, and when it is completed, teachers will find it a far easier thing to teach the Bible without being faced continually by impossible situations. The Churches will have to follow suit if the Sunday school is to be kept abreast of the day school.

2. I suggest the vital importance of giving to our teachers a sound view of the Bible. I believe that a teacher cannot do good work unless he believes in the Bible as the Word of God. He

cannot have that confidence and assurance which he ought to have, and he cannot feel that in the Bible he has something worth while to give to the children. But he must be given a view of the Bible which, while it certifies him that here he possesses a Divine message which he can communicate in the joyful faith that it comes from God Himself, is yet based on truth. It is the Word of God, therefore it is the instrument through which God speaks to us; but it is the Word of God none the less that it contains many errors as to fact, and much imperfection as to religion and morality. The record is a human or a fallible one. Fallible in its historical worth, for one thing. We ought to be able to train our teachers to see how stories of things done were repeated so often that they gradually gathered accretions to themselves. The miracles of Elisha are a case in point. These stories all contain truths worth teaching, but as records of actual fact they are no doubt exaggerated. They would often be told in the schools of the prophets, and the wonder element in them increased with every telling. Why should not senior scholars be taught this when they are taught the Old Testament systematically?

What is of as great importance is that the Bible should be studied by our teachers historically. The importance of this lies in the fact that much of the eccentric religious belief of to-day is due to a totally wrong conception of the Bible. It is regarded by many as simply a programme of the future. Daniel saw and describes our twentieth century. The Man of Sin is the Pope. The prophets foretold the exact time of our Lord's second coming, and it can be dated from Daniel and Zechariah and Revelation. If you go to Hyde Park on a Sunday afternoon you will hear from many platforms this kind of religious teaching. The same view of prophecy is quite common in our churches. How many of our teachers have themselves, and can impart to their scholars, a really historical view of the Bible, the view that the Bible is a living book of living religion, speaking to its own time, and to ours only because it expresses and illustrates eternal principles? One of the urgent needs of to-day, then, is that those who are teaching our children should be given instruction in the truth about the Bible. Many of them, most of them, have no idea of what the Bible really is, of how it grew, of its proper authority, of the ground on which we believe in its infallibility and also its fallibility. And they need this, not for themselves only, but that they may teach the children without constantly suggesting a false conception

that will raise endless difficulties for the growing mind.

But here one is met by the teacher with a practical difficulty. 'If we teach from that point of view,' they say, 'we are up against the parents. The parents believe in the verbal infallibility of the Bible and resent any teaching that throws doubt on it.' That is a real difficulty. But where does the blame for its existence lie? On the pulpit. If the Church is to help the teachers, she must instruct people from the pulpit as to the truth as it is really held by ministers to-day. I have no sympathy with the contention that the Bible class is the place for that, and that you will hurt old and saintly people by brusque statements of new doctrine. That might have been true twenty years ago. It is not true to-day. Our people are ready for the truth. They are eager to hear it. And the gap between what the pulpit really believes and what the pew believes is tragically wide. It is time it was lessened.

3. A third point of grave importance is the necessity of concentrating on the spiritual truths in the Bible and not on the mere incidents. What we have to give the children is religious education, not lessons in history. There is nothing more sacred about the history of Israel than there is about the history of England, unless that history is at every point impregnated with eternal truth which is there for the salvation of our souls. Why do we teach the story of creation in the first chapter of Genesis? As science it is false. The science in it is primitive and totally at variance with the account of creation which senior scholars receive in their science classroom. But we teach it because it is a Divine poem of creation through which the Divine Spirit conveys a great religious truth, that God is behind all the order and beauty of the world. It is this truth that is really religious education. Why do we teach the story of Abraham's emigration from Ur? It is no more interesting than any other great pioneering venture, such as that of Columbus or Cook or Shackleton. It is the Divine purpose behind it that makes it significant for our lives. Why do we teach the story of Samuel's first call? Simply to convey to the children that God is speaking in a similar manner to us to-day. But that is by no means realized either in the day school or even in the Sunday school. For ten years I inspected the religious instruction given in the schools of the north-east of Scotland. I found the Bible history admirably taught as history. But to this day I have not the faintest idea whether any *religious* education was given in these schools.

What I heard was not religious education at all. What I missed was the truth in these stories that is true to-day. What I missed was the teaching that makes it clear to the children that the Bible is a living book that tells us what God is always doing. Teachers are terribly afraid of 'preaching.' But in religious education the distinction between preaching and teaching disappears at a certain point in the lesson. It is not enough to give what are called 'facts.' We do not begin to give religious education until we begin to explain the meaning of the facts. For that reason I strongly urge the entire abolition of all Sunday school examinations. When the teacher is preparing a class for examination he inevitably concentrates on the 'facts.' The children have to get these up, and his teaching deals with these. And just as inevitably the spiritual impression, which should be his one and only aim, becomes secondary. It is not in the foreground of his mind, and therefore it is not in the foreground of his teaching. I know it is contended that if the child gets the facts in his memory they may later on spring to life and be a help to him. But there is nothing in the facts themselves to warrant this belief. The knowledge he gets from a lesson is not religious knowledge, unless the lesson is made the vehicle of a spiritual truth. I insist on this because the impression is widespread that a mere knowledge of the Bible facts has some religious value of its own. It has an historical value. It has intense historical interest. But until we see it as the medium of God's revelation of Himself, His nature and His will, it has no religious value.

4. Still another point concerns the merely external aspect of our great religious instrument, the Bible. One of the things that prevent the Bible really interesting children is the format in which it is presented to them. Here is a book utterly unlike any other book they ever see. It is printed in double columns; it is divided up into verses, even the narrative portions; it is cast in small print; and it is bound in a fashion of its own. Everything about the Bible seems to emphasize its apartness. And the effect of all this on the child's mind is twofold. He thinks of the Bible as divorced from reality as he knows it. And not only the child. I heard of a young man who came back from the Palestine campaign, and told his old mother that he had seen the Mount of Olives and the Garden of Gethsemane. 'Eh,' she exclaimed incredulously, 'I thoct they wis only in the Bible.' In other words, the child early receives the one impression you do not wish him to get, that all that is in the Bible is in a world of its own,

and not real as he regards reality. That is the most fatal of all ideas for religious education. And, besides, the child is not interested in a book printed and arranged as our Bibles are. Could you get him interested in Scottish history, if, in the account of the battle of Bannockburn, the existing narrative was broken up into verses, each of which was to be regarded as having to be explicated separately. I do not need to tell you that the real Bible is not like that at all. There are no verses in the Bible. They were invented by some one in the thirteenth or fourteenth century, and no one ever did a worse day's work. What I suggest, then, is that so far as school teaching is concerned, and so far as children's reading is concerned, we should scrap our present Bibles, and issue and use in school and home a Bible properly printed in decent type, with headings for the various incidents, and in attractive bindings. Of course, this has been done. It was done by the Cambridge University Press. It has been done by Nelson's. And it has recently been done by Mr. Arthur Mee. But something remains to be done. The Cambridge Bible for Children is not full enough. The Nelson books are in six volumes. The nearest approach to the ideal is Mr. Mee's delightful volume. But we want something even better. We want a well-printed Bible, with a proper arrangement of the literature, and at a cheap price. This would be one of the greatest helps to the cause of religious education that we could supply. I do not despair of seeing this done in the near future.

5. Another matter of importance is concerned with the teaching of the gospel story. I am not dealing with details in this article. But the matter I wish to refer to is the chief concern of the teacher. Confessedly, the primary purpose of all Christian education is to present to the child an attractive, compelling, and true picture of Jesus. If a teacher succeeds in this, he has not failed in anything essential. But there are two points that need to be regarded here. The first is that the picture must be a true picture. And that is what is not presented in our school teaching. Jesus is described as the 'Gentle Jesus, meek and mild,' and this is borne out and pressed on the mind by the conventional wall-pictures, where the face of the Saviour is nearly always effeminate and weak.

I am profoundly dissatisfied with this representation of Jesus. It is not the true Jesus. The real Jesus is seen in two kinds of scenes: one where He seeks the outcast, and deals gently and tenderly with the weak and the erring; the other where He drives the thieving sellers of beasts out of the Temple, or when He looks round with flashing eyes on the hypocritical Pharisees, or when He calls Herod 'that fox,' or when He denounces the Pharisees in scathing terms, or when He stands silent before the questing Antipas. The impression the Gospels give us is of strength, authority, power, and the love of Jesus for the needy is the love of this great, august, tremendous Personality. That is not the Jesus of our wall-pictures and our Sunday-school lessons. And therefore I would suggest that we should begin our reform of the Sunday-school and day-school religious system by burning all the wall-pictures in which the face of Jesus appears. Let us get some copies of Titian's 'Tribute Money' instead, where we see the face of the Saviour as it may have been—loving, calm, and strong.

That is one point. The other is this. The ordinary teacher is afraid to say much about Jesus because of the limitation of his personal experience. And he should be encouraged to give to the children just what he sees in Jesus, not what he finds in his lesson helps or in books. His great object is to show Jesus to the children. But he can only show what he sees. He need not be troubled because he does not see what others see. There are at least three pictures of Jesus in the New Testament—the Synoptic, the Pauline, and the Johannine; and they are all different. And if there are these three ways of looking at Jesus there may be many more. And even if ours be inadequate, it will be a sound instrument of religious teaching if it is ours. The bane of a great deal of religious education is that teachers say to children what they are told to say, that the teaching is simply a repetition of traditional views. If teachers, even young and inexperienced teachers, could be got to see that it is their first business to let children see Jesus as they see Him, however imperfectly that is, and that what they are to give is their own inadequate love and admiration and devotion to the Saviour, we should have much better teaching in our schools.

In the Study.

Virginibus Puerisque.

A Sermon in a Salad.

BY THE REVEREND STUART ROBERTSON, M.A.,
GLASGOW.

'Your Father knoweth what things ye have need of, before ye ask him.'—Mt 6^a.

I WONDER how many girls and boys have heard of Kepler. 'Oh!' you say, 'Kepler's Extract of Malt! I should think we have heard of him, and we don't want to hear any more of him!' No, it's not that Kepler. I am not surprised that you don't want to hear about the 'Extract of Malt' gentleman, although his Extract did you a lot of good. I would as soon expect you to be interested in Scott who made the 'Emulsion of Cod Liver Oil.' Ugh!

But this is Johann Kepler. He lived three hundred years ago, and next year all the papers will have articles about him, for 1930 will be the tercentenary of his death. He was a great astronomer and discovered the laws by which the planets move, and many other wonderful things. Now to the story! He tells it himself.

'Yesterday, when weary with writing, and my mind quite cloudy with considering these atoms, I was called to supper, and a salad which I had asked for was set before me. "It seems, then," said I aloud, "that if pewter dishes, leaves of lettuce, grains of salt, drops of vinegar and oil, and slices of eggs had been floating about in the air from all eternity, it might at last happen by chance that these become a salad." "May be," says my wife, "but not so nice and well-dressed as this of mine is!"'

Of course Kepler was only joking; but what he said in jest many people say in earnest, and think they are very wise. They think our world and all that is in it, and all the other countless worlds, just happened. Topsy in *Uncle Tom's Cabin*, when she was asked, 'Who made you?' said, 'I dunno, 'specs I growed.' So some people think our world 'just growed.' Atoms were floating and whirling about in space and somehow at last they came together and our world began to be. It didn't need a Creator; it 'grewed' itself.

And so they have no thought of God. They do not wonder and worship and give thanks. They take it all for granted.

Some girls and boys do just the same with the little world in which they live: I mean the world of house and home. It's there, and they just take it all for granted. Of course it's there. Of course there will be food on the table; of course there will be new clothes when old ones are done; and stockings will go on getting mended. It's all quite natural and very nice. It's all a matter of course, and it will just go on as a matter of course.

I remember once telling my little girl that we couldn't get something she thought it would be nice for us to have. 'Why not?' 'No money.' 'But you can go to the bank and get money.' It was all very simple. Banks were there to hand out money and father's only task was to go and ask for it!

But, you know, it's not so easy and simple as that at home. Things don't happen; they have got to be contrived and planned, and made to happen. Buttons don't sew themselves on. Torn clothes don't mend themselves. Soiled clothes don't gather themselves into a bag and check themselves off in a book and trot off to the laundry. The food-stuffs in the cupboards don't hold a general meeting and appoint sub-committees to form themselves into soups and pies and puddings, so that the children may be fed. That may happen in fairy tales, but we do not live in Fairy Land. All these things have got to be thought out and planned and done by somebody. Father must work to provide; Mother must think and plan. It wouldn't all be there and it couldn't all be so nice if there was not Love behind it all. Things never make themselves. You can't get a picture by gathering together canvas and colours and brushes and glue and wood and waiting for a picture to happen of itself. It needs an artist. Lettuce and radish and eggs, etc., might lie side by side for ages and ages but never would they say to each other, 'Go to, let us arise and make ourselves into a salad.' It needs a cook.

We talk about things 'turning out' happily. But things don't turn out, not even puddings; they've got to be turned out by somebody. Behind all beautiful things is some one who loves beauty. Behind all the comfort and smoothness and certainty of our homes there is some one who 'knows what we have need of before we ask it'; her name is Mother; and behind all that makes these things possible is one who works to provide; his name is

Father; and the power that lives and moves in them is Love. So behind all the beauty of the world is One who loves beauty, and whose hand paints the loveliness of the butterfly and sets the colours in a bird's wing, and the glory on the lilies of the field. Behind all the bounty of the world, by which we are fed and our daily bread is provided and harvest never fails, is One who 'knoweth what we have need of before we ask him.'

Behind all that we call 'chance' is One who foresees all things and makes them do His will; and joy and sorrow, sunshine and shadow, life and death, are the servants of His gracious will. His name is God, and all the love that we mean when we say 'Father and Mother' is but the shadow of His love, whom Jesus taught us to call our Heavenly Father.

No! things don't happen of themselves, not even a salad; they are planned by Love, and if ever you think that perhaps this world just came to be without God, remember the words of Kepler's wife—who not only put the ordinary things into his salad, but also love and a spice of sacred sense: 'May be, but not so nice and well-dressed as this of mine is.'

'Double Dutch.'

BY THE REVEREND J. IVOR WENSLEY, M.A.,
B.D., BIRMINGHAM.

'Be kindly affectioned one to another with brotherly love; in honour preferring one another.'—Ro 12¹⁰.

When we were very young, and did not know many words, and said even the words we knew very queerly, some one used to say to us, with a laugh and a hug, 'You are talking Double Dutch.' Not long ago in the House of Commons, an M.P. who had listened to a speech, got up and said that 'It was all Double Dutch' to him. When people hear what they cannot understand, or what seems to them to be nonsense, they sometimes say, 'It's Double Dutch.'

I suppose that there is such a thing as 'Single Dutch,' which is not so difficult to understand! If 'Single Dutch' means ordinary Dutch as spoken by people in Holland, some of it is not very difficult to understand. If you had a book in Dutch, it would look a bit strange, but you could easily guess the meaning of some of the words because they are very much like our own English words.

I am going to speak to you about a Dutch proverb, and I should be surprised to learn that any of you find it difficult to put into English. 'Zelf is de Man.' Two words, 'is' and 'man,' are just

the same as our own words. There is only the difference of one letter between 'Zelf' and 'Self,' and sometimes we sound the letter S just like the letter Z. Then, of course, 'de' is something like 'the.' So we very easily turn the Dutch proverb into English, 'Self is the Man.' But what does the proverb mean?

Very often some one, by the way he acts, or by what he expects from others, is saying, 'I am the important person; I am the one to come first, the one to be considered. No one else counts. I am the one to have his way. Other people do not matter, or do not matter so much.' You know the boy who always thinks that *he* ought to have the biggest share of anything good about, the first 'read' of the magazine that has just come, and the right to the most comfortable chair. Perhaps, sometimes, it is a girl who thinks like this. There is a great deal of trouble and unhappiness in the world just because so many people have for their motto, 'Zelf is de Man.' Paul in the epistle to the Roman Christians, from which the text is taken, tells them not to think of themselves 'more highly' than they ought to think, and to be ready to honour one another.

But there is also a right way to say 'Zelf is de Man.' Suppose that there is something to be done, some help that we can give. 'Shall I do it, or shall I leave it for some one else to do?'—that is the question we ask. 'I don't think I shall bother about doing it. Some one else is sure to do it.' That is the answer that we are sometimes tempted to make to our own question. Perhaps, in the story of the Good Samaritan that Jesus told, the priest who came along and saw the wounded man in the road, said to himself, 'I need not do anything for him. There is another man coming along. He will help him.' And when the Levite came along, he said much the same. But when the Samaritan arrived on the scene, he said to himself, 'Here is something to be done, and I am the one to do it,' and he set to work. If we went about like that, looking for chances of giving help, when help is needed, and we can give it, we should make people happy, and find a new happiness ourselves.

'Be kindly affectioned one to another,' said Paul, and people who have kind hearts do not stand by lazily, or slink off, when they have the chance of showing kindness. We must be ready to say, 'Here is a job for me, and I am going to do it. "Zelf is de Man."' Many wrongs in the world would be put right if people did what they could, and did not leave everything for others to do,

The Christian Year.

SECOND SUNDAY AFTER TRINITY.

The Penalty of Shirking.

'Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty.'—Jg 5²³.

There is a very common and a very well-meaning verdict which is often pronounced upon a man after he has passed away. We say, 'Such a one never said an ill word against any one, never did any one any harm.' That might have been the verdict pronounced upon the inhabitants of Meroz by any one who was not very discriminating in his judgment. He might not have been able to put his finger on any acts worthy of condemnation. And failing in any other or higher standard he might have said, 'Meroz never did any harm.'

Is the curse of Deborah, then, undeserved? This is one question to be asked in reference to this text. There is, of course, another question which may be and which has been asked, and that is, whether Deborah had any right to pronounce such a curse. The importance of that question cannot be denied. But it is of more importance to us in considering the moral and spiritual import of this incident to find out what was the basis of the poetess's fierce denunciation and whether it was deserved.

Conceive, then, the position of the speaker. It is a grave crisis in her country's history. Israel is threatened with horrors of a foreign invasion. The deliverer appears. She is a mother in Israel. Her rising was like the rising of the British princess, Boadicea, or Joan of Arc, the peasant maid of France. It was an inspiration in itself. The effect was instantaneous and electric. She summons Barak to her side, and bids him with ten thousand men move northward to beat back the army of Sisera. He falters for a moment. But he consents if she will go with him.

The result was as she had said. Barak was victorious. The army of Sisera was defeated and driven back. It was a glorious triumph, but it was not won without effort and loss. It had cost many brave lives. Tribe after tribe had flocked to the standard of Barak. Zebulun and Naphtali were there, risking their lives unto the death in the high places of the field. The chiefs of Issachar were there, and Ephraim sent its strong contingent, and Benjamin also raised its war-cry, 'After thee, Benjamin.' It was only the distant tribes that hung back. But there was one city which lay in the very valley along which the torrent of war

swept. It alone stood aloof. Perhaps it approved of the action of Deborah, perhaps it wished her well. But it gave no help. It did not feel in any danger itself, and so it was not inclined to bestir itself. The tide of battle might rush past. Meroz would wait the issue of the fight. Little wonder was it, then, when the conflict was over and the battle won, and Meroz came forward with the rest to share the fruits of victory, that Deborah gave vent to this passionate outburst; 'Curse ye Meroz, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty.'

Certainly from our own point of view the curse of Deborah does not need any defence. There is nothing which men are more ready to condemn than the conduct of those who will take all the gain and bear none of the toil, who will hold aloof when success is doubtful, and lend a hand only when the end is certain. And this was what Meroz did, and even worse than this. She was false to herself, false to her country, false to her God. She was false to herself, for she did not recognize her true relation and the duties which that involved. She was false to her country, for she took no part in what should have been a common cause. She was false to her God, for the cause of Israel was the cause of her true King, and her true King was Jehovah. This was the cause which lay nearest to the heart of Deborah.

And yet, after all, we might say Meroz never did any harm. Meroz simply did nothing. None the less did she merit, and richly merit, the curse of Deborah, for there are times when inaction is a crime, and to refuse to aid a cause is to betray it. Her name has disappeared from history: not so her curse, not so the moral of her story.

It is repeated over and over again. We see it and we hear it everywhere in Church and State, in society and in individual life. There are politicians and there are political parties who refuse to lend a hand to further (not to speak of doing all they can to obstruct) a measure of reform and claim all the credit for it when it has proved itself a good working measure, and is producing good results. Such parties and such politicians rightly call forth the indignation of a statesman whose first and only aim is the welfare of his country. There are witty critics inside the Church and outside the Church who are ever ready to speak of the fussiness of those who do the Church's work. And such men are always likely to provoke a more than righteous anger in one who has the cause most deeply at heart. There are many men who are

ready to wish well to any good movement, but they do no more. Only when it is successful will they come forward, hoping to reap what they have not sowed, and to gather what they have not planted. Meanwhile they stand idly by, secure in their own safety, like Meroz in its own valley, never, it may be, saying or doing anything that will obstruct the movement, but never coming to its help. We cannot wonder at it if the strong-minded enthusiast, full of the justice of his cause and carried away by its success, is led to reprobate the conduct of such men in terms such as those which Deborah employed, and to say, 'Curse ye Meroz.'

And who are such men? Are they to be left in the vague third person? Are not we such men? Do not we ourselves exhibit this conduct which we have now so freely condemned? I believe we do, most of us, in one way or another.

It is a working principle with many of us, for instance—whether uttered or unexpressed—that the Church is a great institution which goes on all of itself. This principle is based on some vague idea that Christianity must inevitably succeed, and that the Church, being the visible embodiment or expression of Christianity, must also share that success. That idea is undoubtedly a true idea, but in the form in which it is held it is almost the reverse of truth. The Church is not a vague abstraction. It is a community of souls. Christianity is not an abstract principle. It is the life of all these souls. Christianity is Christ: the Church His Kingdom.

Now the first duty of the subject is loyalty to the king. Failure in that is failure in all. There are few of us who will not admit that; but even Meroz, I suppose, would have admitted that, and yet Meroz merited the curse, 'because she came not to the help of the Lord, to the help of the Lord against the mighty.'

You see, then, where her sin lay. She recognized her duty, but she did not perform it. Perhaps she thought she could do so little, it was no use her doing anything at all. Things would go on somehow. May it not be the same with some of us?

It may be that amid the controversies of the Churches and the difficulties of religious questions we think it best to let things go on as they may. This stir and commotion, these differences of opinion, will put themselves right by and by. Meanwhile, they threaten to disturb our comfort, to expose us to danger, to interfere with our ideas of culture or refinement. And so we think it best to leave them alone. It is so little we can do at the best. Besides, if God's work is to succeed,

it is sure to succeed, and if it is to fail, we cannot help it.

Christ calls upon us to help Him in His great work. He knows how little we can do, but He asks that little. He knows we have few talents, but He asks those few. Within the sphere in which He has placed us, with the powers He has given us, He calls upon us to come to the help of the Lord, to fight for God and the right, to be valiant for the truth.¹

THIRD SUNDAY AFTER TRINITY.

The Divinity of Christ.

'Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.'—1 P 1²¹.

1. Most of us would probably say that the doctrine of the Divinity of Christ is the central doctrine of the Christian religion. The early Church in the first centuries devoted itself to a great and long-lasting elaboration of this central doctrine of the Person of Christ, and we still repeat in a central place in our service the creeds which were thus worked out.

But in spite of all the insistence on the importance and essential character of this doctrine for the ordinary man or woman it means strangely little. If it really is the central doctrine of our faith, it should inspire us in all our life. For, if our religion is not a power and inspiration and driving force in our lives, it is nothing at all, and we had better be honest and do without it. Religion is not something to be half-hearted or conventional about—above all, not something to keep in a watertight compartment or to regard as the special concern of those whose professional business it is. And it may be worth while to go back to the New Testament and see what actually happened to the men and women who first knew or heard about Christ.

2. The text makes it clear that these Christians are not spoken of as though they began by believing in God and then went on to assert that God whom they knew and worshipped was revealed or had become incarnate in Christ. That is the way we usually take the doctrine. But with them the process is the other way round. 'By him you believe in God; because of his resurrection and glory your faith and hope is in God.' We tend to begin by taking belief in God for granted, as though of course and without saying we believe in God. All respectable people do. But these

¹ A. W. Williamson, *The Glorious Gospel*, 92.

Christians had not come to Christ through God, but to God through Christ. What they saw or heard of Christ had made them think and feel quite differently of the world; they saw a Man who had none of the ordinary means of authority or power, who went without money or established position, and who met with apparent failure and an ignominious and shameful death. And yet just because of what He was, because of what He said and did, power came from Him. Men got from Him such a conviction of power that they knew that He had triumphed even over that failure and death, and that made the world for them a place irradiated and ruled by the power of God.

3. Such was and such has always been the real evidence for Christian doctrine, and that means surely that we are to fix our minds on the life and death of Jesus as they are recorded in the Gospels, try to make vivid to ourselves what it would have looked like if we had been there to see; ask ourselves what it would look like now if Jesus were living here in England in the twentieth century; think of the men and women whom we know who seem most obviously to reproduce something of the spirit which was in Jesus of Nazareth, and then ask ourselves whether we honestly think that the finest and noblest thing we know; honestly, so that we really want to be like that, and want to try that way of solving the problems that confront us; and ask ourselves whether we have taken the trouble to see and experience the power that comes from that way of life.

Do not let us confuse ourselves by saying, 'Yes, no doubt there were all these special signs and wonders in the life of Christ, and our religion tells that they happened, though it was a very long time ago.' The men and women to whom this Epistle was written had not seen Jesus themselves. What should make them believe that strange story of the Resurrection, and what vital difference would it have made to them if they had? They believed God had raised Christ from the dead and had given Him glory, because they saw the power and life in His disciples. They had met men who were, in St. Paul's words, risen with Christ; they had seen in their lives something of the power that was in Christ's. They had had experience of the same power in themselves, and so through Him they had come to believe in God and to have faith and hope in God.

4. To believe in the Divinity of Christ is to believe that what Christ was in His life and death is the greatest thing in the world—that there is the real secret of the power which is behind the world;

and if we really believed that, we should act on it, we should try His way far more and far more courageously than we do, and we should make the world a very different place. For, if we are to take to heart the lesson of our text, we must remember that we, if we profess to be followers of Christ, must in our degree bear witness as He did to the power of God. We must ask ourselves if men are helped by us to believe in God—if we show ourselves to be so filled with life and power that men seeing us have faith and hope in God. We are bound to give evidence one way or the other; either to help men to believe in God or to make men feel that the world is a place where greed and hardness of heart and clever cunning are the powerful things and the explanation of its working. What is true of our personal life must also be true in their various ways and degrees of our social life and our institutions. They ought to be such that they make men have faith and hope in God, that they are evidence that the men who made them and maintain them believe that the kind of life that Christ led is the greatest thing in the world; make men believe that those who trust in violence and cunning and cleverness do not understand the secret of life as well as those whose social life expresses, however inadequately and crudely, that all men are brothers, and children of one Father.

Let us remember that the greatest promise that Christ made to His disciples was that He would be in the midst of them when 'two or three' of them were gathered together in His name. If the Church of Christ believed in the doctrine it professes, and would believe in that promise and act upon it, then we should know what it was to have the power of God behind us, and in our industrial relations and all our social life we should have faith and hope in God.¹

FOURTH SUNDAY AFTER TRINITY.

The Declining Curve.

'And Job again took up his parable, and said, Oh that I were as in the months of old, as in the days when God watched over me . . . but now.'—Job 29¹⁻² 30¹ (R.V.).

Will nobody ever contrive to get life so systematized and subjected to control that accidents shall be entirely ruled out and made impossible?

To ask the question is to answer it, and in the negative. It cannot be done. There are some things that man can reduce to a certainty, but his own life is not one of them.

¹ A. D. Lindsay, *The Nature of Religious Truth*, 119.

If we could master the science of eugenics, and ensure that every baby was well bred, if we could arrange our social system so that no child lacked reasonable provision, if we could perfect our educational system so that nothing but wisdom should ever be taught, there would still remain the problem that every separate life would at some point or another break through the rules and upset the system.

There is never a man who at some time or another does not find himself saying: 'I thought I should do this or that, I thought I should be this or that—but now——'

It is true, of course, that this principle of uncertainty operates in opposite directions. Frequently what we thought boded ill turns to good. But it is harder when the principle works the other way, as it does for every one of us in due season. We had comfort and dignity, and perhaps, best of all, a clear conscience and the assurance of God's presence—and then came a tidal wave in from the sea, making the stream a flood, and wrecking our ship. All the bitterness of our soul is concentrated in two words, 'Then'—and—'Now.' Those are the days when we doubt the providence of God.

Another thing to observe in passing is that we are often living two distinct lives simultaneously—a life of actual circumstantial experience, and a thought life which may be of quite another character. Nothing is more common than for a mood of melancholy to sweep over us in hours of happiness. Just when we are fingering our joys we suddenly realize that they may one day leave us.

We live mostly with our thoughts. Dark thoughts can dissolve marble in a moment of time, and bright thoughts can weave rainbows over festering pools. 'We are such stuff as dreams are made of,' and while dreams have some relation to reality they also add to it fantastic elements. If one could go through London to-day, taking some acknowledged state of mind, such as happiness or peace, or sorrow and fear, as a magnet, which would draw men and women to itself after their kind, it would be the most heterogeneous assembly imaginable; all the cliques and castes would contribute their quotas, and only the one word 'humanity' would probably describe the multitudes.

It would be better for us if we did not forget these things. Our real soul-mate at any particular time is probably not in our caste at all, but is entirely disguised by the cloak of circumstance. Do not let us despise the poor if we are rich, nor despise the rich if we are poor. Do not let us condemn the unlearned if we are learned, nor dis-

parage the learned if we are unlearned. We harden our circumstantial differences into rigid conventions, but in our thought-life we cross and counter-cross each other's orbits.

It is true that we cannot systematize life, or eliminate its uncertainty. Yet there are two great principles which may give some unity to our experience.

The first we might call *the law of the declining curve*. We climb upward to our zenith, which is usually when we are from forty to fifty-five, and then the line droops downward toward the setting sun. We may outlast the maximum of our power. This does not mean that we should succumb utterly to that thought, and come down the hill as those who are already packing up ready to take their departure. There is no real reason why we should not increase in value until the end. We can keep our brain cells open to receive new ideas, and so long as one's brain is growing, years are added glories.

But just because we are coming down toward the sunset, we ought to be thinking of to-morrow and not of the day that is drawing to its close. We should need less luggage since our time is short. The centre of gravity should shift more from self to others. When we are old we should not be drags upon the chariot-wheels of youth. We need not resent them flashing by in their motor-cars, since we have only a lesser way to go, and the old horse will reach the journey's end by the time the stars come out.

No man was ever a good sport who was not a good loser. That may be why the curve declines, that we may lose gracefully. If one was beautiful at seventeen it was the accident of fate, but, if one is beautiful at seventy, it is the soul's supreme achievement.

The second principle is *the law of spiritual progress*. There is not a clash between the natural and the spiritual, but there is an order of precedence. The world is, first, full of things, and in the use of them we learn the meaning of the things.

Principal Jacks has a fine chapter in a recent book upon 'The Importance of the Material.' The book is entitled 'Constructive Citizenship.' He pours humorous scorn upon the folk who say that the evil of the world is 'materialism' and wish to set over against it something that is 'spiritual.' He rightly says you cannot expel matter, bag and baggage, and get on without it. 'Ask any one,' he says, 'who advocates the spiritualization of society how he proposes to set about it, and you will find that he immediately commits

himself to some form of "materialism," though it be only that of holding a public meeting or a Copec Conference, for which the railways will be invited to issue tickets at reduced fares, and much coal will be consumed in conveying the delegates to the place of meeting.'

The grosser substances are essential. What is needed is not to abolish matter, but to keep it in its proper place. 'The way to spiritual things lies through them and not round them. Spirit is matter clearly seen into, rightly used, and profoundly experienced.' All the culture we ever acquired we got through doing our work honestly. But when the work is slipping through our fingers, need we surrender the culture?

Life follows the line of a curve—from the cradle up to the zenith, and then downward to where the setting sun speeds through obscurity to the new morning; but spiritual progress should fly as the crow flies, through the kingdom of the natural to its home in the spiritual.

'Then'—we may say as we recall the days of the full hand and the untried soul; 'Now'—as our hands hold less, but our souls more.¹

FIFTH SUNDAY AFTER TRINITY.

A Name of Appearance and a Name of Reality.

'The Lord hath not called thy name Pashur, but Magor-missabib.'—Jer 20³.

Pashur and Jeremiah started together, both were sons of priests, both had equal opportunities; and Jeremiah was not the one with less ability or feebler character. Yet Pashur found popularity and ease the way to overflowing success, while Jeremiah found poverty and pain and the hatred which is much worse to bear the only way to true manhood. The issue of it is that Jeremiah sits in the stocks, the object of scorn and ridicule to every passer-by, and Pashur is in a position to order it to be done.

Here is something which actually takes place in life: and the meaning of it is worth inquiring into, and the lesson of it worth pondering. Neither Jeremiah nor Pashur wished to practise self-denial any more than was quite necessary. Nor should any one ever practise self-denial any more than is quite necessary. The sole difference between them lay in the kind of necessity each acknowledged. And that is the sole difference between any of us. What for us is quite necessary? Is it only what is physically necessary—the compulsion of the body, or is it what is spiritually necessary—the compulsion

of the conscience? What man calls us is chiefly determined by the former; what God calls us—the infinitely more important consideration—is determined wholly by the latter.

In those old days people did not choose names for their children by the sound but by the sense. To this significance of names Jeremiah refers in our text. The origin of Pashur has been sought in our day as far away as Egypt, but Jeremiah found it nearer home. Pashur, the son of Immer, he derived from ordinary Hebrew words which make them mean, 'Prosperity all Round,' the son of 'The Talker.' Let us think of it as one of those old Puritan names like Son of Humility Ford. Prosperity all Round Ford! What an auspicious name with which to set out in the world! What a popular name it would become were English parents to take to saying what they think!

Jeremiah's first mistake in the way of getting on in the world was his father—Jeremiah, 'The Lord shall Appoint,' the son of Hilkiah, 'The Lord is my Portion.' To regard the Lord seriously as one's portion is apt to make a man forgo other more tangible portions both for himself and his children. And equally clearly his second mistake was with himself. His name was 'The Lord shall Appoint,' and the man who takes that seriously is very apt to find the Lord not appointing prosperity all round, but quite other things.

There you have the secret of their lives. It lies in the necessities which determine them. Pashur will appoint for himself, and nothing will stand in his way except sheer outward obstacle. Jeremiah will have the Lord appoint, and everything will stand in his way that is not utterly veracious and just. Pashur will only be defeated if circumstances are too strong for him. No other necessity in the world could demand from him self-denial. But upon Jeremiah another necessity is laid of an entirely different order, one which makes circumstances a quite secondary and even unimportant consideration.

The difference appears at once in their preaching. But when Jeremiah preached, he had no ear at all for the voice of his hearers asking for what they wanted. The sole voice he heard was the voice of the Lord appointing the truth. Then he had only awful, heart-shaking, soul-shattering things to say. 'Thus saith the Lord of hosts: Even so will I break this people and this city, as one breaketh a potter's vessel that cannot be made whole again.' Never in any age could that be popular preaching. We ought to be amazed at the moderation of Jeremiah's contemporaries that they merely put

¹ F. W. Norwood, *The Gospel of Distrust*, 59.

him in the stocks and dropped him into a pit. It gave him an opportunity to think seriously of his life.

To lie like Pashur could not so much as enter into his thought. To be guilty of complicity in his country's fate, saying, 'Ye are all good and worthy people for whom God can have nothing but blessing in store,' was not conceivable for him under any pressure of violence. Might he not, however, hold his peace? That might not give him the highest seat in the Temple with its popularity and honour, but it might at least save him from the lowest with its scourges and derision. His night of reflection there makes him think of not making mention of God or speaking any more in His name, which was precisely the effect Pashur had confidently expected.

But, when Jeremiah thought of silence, it was as a burning fire shut up in his bones. He could no more be guilty of complicity in his country's ruin by criminal silence than by lies. He had no wish to practise self-denial any more than was quite necessary, but the final, irresistible, compelling necessity only God's word in his heart could lay hold upon him, not any word of man, however enforced with scourge or stocks.

Even the longest night at length will pass. With the morning Pashur comes and, of his condescension and good pleasure, orders the prisoner to be taken out of the stocks. Suddenly all is changed. The authentic high officer of God is Jeremiah. It is now Pashur's turn to sit white and haggard in the stocks. The fire goes from Jeremiah's bones into his eyes and his tongue, and he flashes out on Pashur: 'The Lord hath not called thee Pashur, Prosperity all Round, but Magor-missabib, Terror round About.'

What the Lord had called him had not concerned Pashur much hitherto, but the importance of it now came home to him with the insistence of the very physical force he understood. 'Thus saith the Lord, Behold, I will make thee a terror to thyself, and to all thy friends.' Before his sight they would fall by the sword, and he himself would go captive to Babylon and there be slain; while the gain for which he had sold his soul would serve only to tempt the spoiler.

With good success in outward things and health and manifold activities, and attention well fixed on what man calls us because of our reputation and standing in the world, the stress of life's tremendous issues may be long escaped. The notion that life is a business of taking up our cross daily may be so remote as not even to seem absurd, or become the pleasantest unreality, as when one

hangs up a crucifix over the bed whereon his last desire is to suffer God to deal with his heart. But sooner or later every one's palace of illusion falls about his ears. Then nothing is of any practical concern at all except what God has called him, except, that is to say, what he really is and how it will ultimately fare with him amid the realities God appoints to try his spirit.

Other things being equal, we should all prefer to be Pashur, honoured in the chief seat of the Temple, to Jeremiah dishonoured in its lowest. To make light of ease and honour and prosperity is only a poor unreality. We are not even self-deceived, but are only offering ourselves a very foolish kind of incense, when we pretend that they have no value for us. But first let us be sure that other things are equal, especially the vital, the victorious, the impregnable things both for this life and the next. They are just what God appoints, the truth He requires us to utter, the deed He requires us to do and such consequences of them as He requires us to bear. We have only to prefer what is good to what merely seems good and leave the rest to God. Then let our life be as easy and prosperous as God grants.

Look upon Jeremiah in the stocks in the high gate of Benjamin. Look upon a greater than Jeremiah. See Him spit upon, buffeted, nailed to the Cross. For us also that is what the everlasting wisdom and love may appoint. Our heart sickens at the sight. It is a terrible necessity this, to speak God's word, however unpopular, and do God's will, however unprofitable.

But if it is the bed-rock necessity of life, all the other necessities of chance and circumstance and age and death are at once put in a quite subordinate place. Even this life and this material world can in a quite amazing manner be put under our feet. Nor without this victory will there be peace, even the poor peace we have chosen, when God's authentic messengers of loss and pain shake our souls and drive us back upon reality.¹

SIXTH SUNDAY AFTER TRINITY.

The Indisputable Signs.

'He that in these things serveth Christ is acceptable to God, and approved of men.'—Ro 14¹⁸.

There is a conciseness here which may hide the fact that the statement holds within its compass at once a full and simple description of the nature, programme, and issues of the Christian faith and

¹ J. Oman, *The Paradox of the World*, 211.

life. The essence of Christianity, viewed as a life, is in this simple phrase, 'He that serveth Christ.' For a definition of that service we are led to a reference to the context, and it is an unexpected definition. Lastly, the end and issue of personal religion is portrayed in the terse but wealthy words, 'Accepted of God, and approved of men.'

1. *The Vocation of a Christian.* He serveth Christ. That is the essence of the matter, as the Apostle would state it. For himself, the Christian faith and life always translated itself into these terms. No title had he for himself more loved and used than this, that he was a servant of Christ. Apostle and ambassador were the terms of his vocation he used and was ready to defend, but these and every other term were subservient to and defined by the simple designation: 'Paul, a servant of Jesus Christ.'

Thus also he regarded his fellow-believers. He knew well how deep was the rootage of the Christian's faith, and how deep the springs of the new life in Christ. His mind grappled with the transcendent mystery of redemption. But the practicality of it, the thing in its working, was a greatly simplified thing. Its concrete signs in the lives of men and women, redeemed, like himself, by the grace and power of God, in Jesus Christ, were plain and unmistakable. 'Ye serve the Lord Christ.' It is this that makes a Christian.

Into this word 'servant' the Apostle joyfully put the uttermost meaning. It was no conventional word, robbed by current use of any significance other than that of empty courtesy, like the 'Your faithful servant' at the end of a letter from some one who in no way means it, and who may mean something entirely to the contrary. In one figure taken from the Roman triumphs, he declared himself led like a captured man, bound to the chariot of his Conqueror. 'Ye are not your own,' he said in another place. 'Ye are bought.'

We may go past Paul to hear from our Lord Himself of His claim for such service. He made it in the fullest way in the days of His flesh. It could not be made in terms more complete and imperative. Hear, for example, this: 'He that loveth father and mother more than me, is not worthy of me.' It is an astounding utterance. There follows upon it in the narrative the parables of cost: one of the optimistic builder whose resources ran out before he could finish, and the other of a warlike leader who failed to take measure of his task. Straightway upon these follows an increased austerity of claim: 'Whosoever he be of you that forsaketh not all he hath, he

cannot be my disciple.' Over the claims of natural relationship and family affection, over the entanglement of worldly possessions, over even the deep-rooted instinct of self-preservation and the care for life's security, He deliberately sets Himself as the supreme Lord. Beyond each of them and all of them together runs His claim of mastership, and He will have disciples on no lower terms. It is not for us to minimize the force of His word 'hate' as He utters it, not of things ill, but of things which men count, and count rightly, as excellent, beautiful, and beneficent. It is a question not of good or bad things ruling life, but of what is the supreme and sovereign authority, and what Jesus said is that if we are making these most excellent things supreme, we are allowing the good to be the enemy of the best.

Jean Paul Richter tells his dream of the old gods, all seated at their feast, when suddenly there enters a pale Jew, with drops of blood upon His brow, a crown of thorns upon His head, and a heavy cross upon His shoulder. On the marble table of the feasting gods the Galilean flings down His Cross, and lo! the golden cups vanish, the gods fade quietly out, and He is left alone. Christ has been flinging down the Divine challenge of His Cross to human kind, and lo! they have risen up to be His men for ever and carry that Cross through the world.

2. *The Definition of the Service.* 'He that in these things serveth Christ.' What are these things? The answer in the context is explicit. Nothing ceremonial, nothing simply intellectual, but something ethical and spiritual, having to do with the qualities of the soul and the values of life. The Kingdom of God is righteousness, peace, and joy in the Holy Ghost.

(1) 'In these things.' In righteousness first. If we track the significance of that word through the Old Testament into the New, we should be upon a wealthy path. Let us take it at its simplest. It is the life that is good. It is the life that is good in Christ's way. All the exposition of goodness in the New Testament comes to us united with a life and an example. In Christ is that goodness incarnate, and goodness, in the Christian way of it, is Christlikeness. It does not find its standard in a code, but in a character. It does not find its enforcement through precepts, but through a Personality. It is not obedience to a set of laws, but the response to and the following of a living Mind. It is not listening to the repetition of old commandments with some new ones added: it is hearing and obeying a voice more arresting than the

negatives and prohibitions of Sinai, a voice which says, 'Follow me.' The moral straightforwardness which translates religion into the terms of character and everyday conduct conditions all service of Christ and acceptance with God.

(2) In joy also. 'The Kingdom of God is joy.' The life lived in Christ, as in a presence and an atmosphere, will find the permanent reality of joy in Him. This is to be in harmony with the real nature of things: to have a soul revolving round its just centre. It is to have inward health and be master of self. The joy of the Holy Ghost is the full activity of soul in fellowship with the supreme Love and Truth. It is the consciousness of this which makes the New Testament one of the happy books of the world. It was the phenomenon in earliest Christianity which perplexed the world.

(3) In peace also, for the Kingdom of God is peace. It is the maintaining of the poise of life. It is not stagnation, for the opposite of the peaceful life is not the busy life, but the discordant life, as the opposite of rest is not work but restlessness.

3. *The Crown of Personal Religion.* 'Well-pleasing to God and approved of men.' It is a

word which comes laden with good remembrance. 'This is my beloved son, in whom I am well pleased.' Here is the end Godwards, of personal religion, 'to have this testimony that we have pleased God.'

'And approved of men.' What does that matter? It must matter greatly to the Christian. St. Paul spoke of 'a good report of them which are without.' Let us not suggest that the outsider is in no position to judge true Christianity. He judges it shrewdly enough. The natural man is not so far from God that there are not at least moments when for him

The Spirit's true endowments
Stand out plainly from its false ones.

To carry such a mark that the godly joyfully consent, that the evil shall mark, and that the indifferent shall in their soul covet, is a true and worthy ambition. Coleridge said of some lines of the 'Prelude,' that he would have cried, 'Wordsworth,' if he had met them running wild in the deserts of Arabia. The Christian character must be as instantly recognizable.¹

¹ T. Yates, *The Strategies of Grace*, 247.

The Battle of Gibeon.

BY THE REVEREND A. T. RICHARDSON, BURSAR OF ST. BONIFACE COLLEGE, WARMINSTER.

THE tenth chapter of Joshua tells of a celebrated battle. But the account is spoiled for most thinking men of to-day, and even rendered doubtful, by a supposed stupendous interference with the course of Nature; viz. the supposed stationary appearance of the sun in mid-heaven for a period of 12, or even 24, hours.

The impossibility, or extreme improbability, of this was not so apparent in days when men thought that the sun was a comparatively small light which travelled across the sky, and got back to his starting-place again, no one knew how. But now, when we know of the earth's diurnal rotation, we realize that such an occurrence would mean that the earth's rotation was suddenly arrested.

For many years I have studied the narrative, and asked myself what is the real meaning of 'the sun standing still' in the original Hebrew text. During the past four years I have paid visits to Palestine to explore the locality of the battle. The

conclusion which has been forced upon me is that the translation given in the A.V. does not represent what the Hebrew account intended to convey to the reader. Put shortly,—when the Hebrew writer said that the sun stopped, he meant the sun stopped shining, and not, the sun stopped moving.

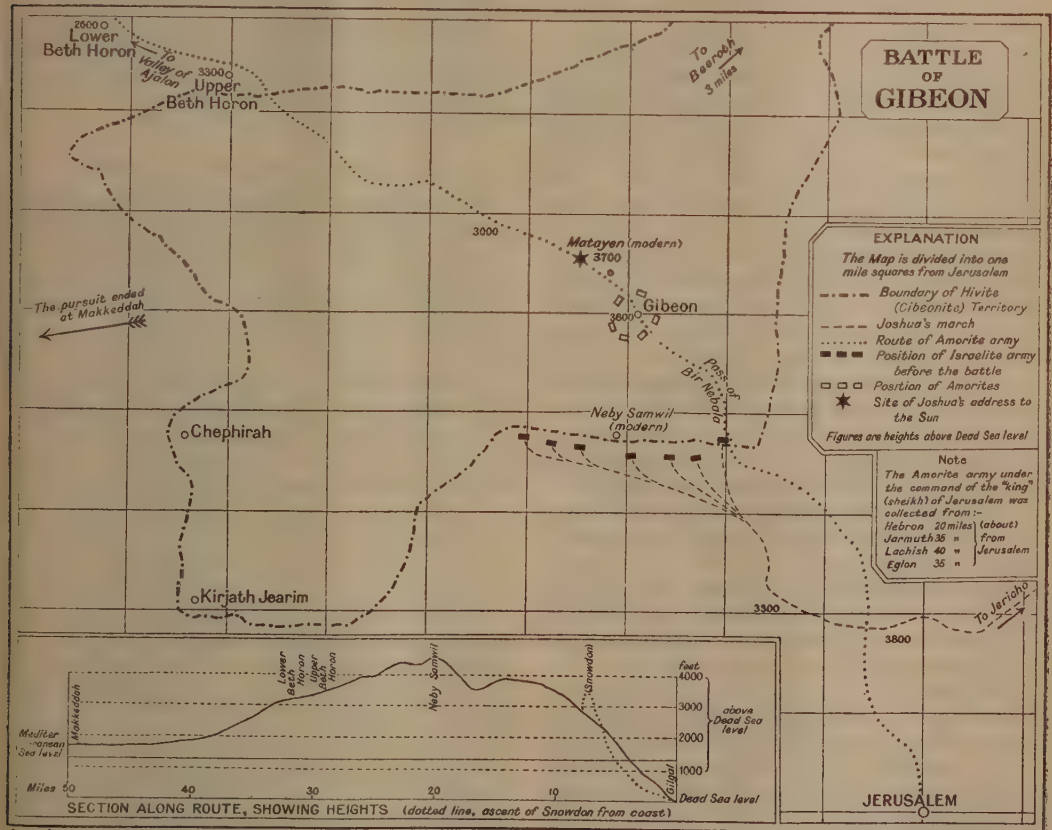
But first we may note that all human phraseology about celestial phenomena is based on what is *observed*, or thought to be observed, and not on what actually happens. We ourselves say, for instance, 'the sun rises.' But we know to-day that, relatively to the earth, the sun is stationary, and does not travel up into the sky. The sun always does stand still, relatively to the solar system. But the earth's movement produces the observed effect of sun-rising. In the Elizabethan period there was bitter opposition to the discoveries of Copernicus and Galileo on the part of those who wished to take every word of the Bible as expressing literal fact. We ourselves use the expression

'the sun has stopped shining.' Literally, we know that this is not a fact; and that the sun never does stop shining; but our words imply that clouds prevent us from seeing its shining.

Now our phraseology sometimes describes these observations of celestial phenomena in *similar* words to those used by O.T. writers, sometimes the phraseology is *different*. What we have to do in

The Story of a Great and Decisive Battle.

A large assemblage of nomads, several thousands strong, called Israelites, had left a district of Egypt where they had been settled for a number of years; and after moving from place to place in the north-west part of Arabia, had descended like a swarm of locusts on the country now called Palestine;



G.W. Bacon & Co. Ltd., London E.C.4

the latter case is to interpret the writer's meaning, and not merely translate his words. In any translation from one language to another, a mere translation of words will often produce an incorrect version of the writer's meaning. Hence I have gone directly to the Hebrew or LXX original, and then to the actual locality. As the translators of the A.V. had not our knowledge of the celestial movements, their translation reflects the partial scientific knowledge of their day.

then called the land of the Canaanites. This area was inhabited by the Canaanite race, divided into tribes called Amorites, Hivites, Perizzites, etc. The southern part of this area, afterwards called Judæa, about the size of Devon, was in the occupation of a hardy tribe of mountaineers called Amorites, and a smaller and more peaceful tribe called Hivites. The territory of these latter is indicated by a line on the map. It consisted of two parts—(1) A saucer-like depression in the

mountains, with a very high southern rim, and a less elevated northern one, forming the lower half of their area; and (2) deep ravines running across the upper (northern) half. The star on the map indicates where the ravines begin.

The territory of the Amorites was about ten times as large, and their chief towns were Jerusalem, Hebron, Jarmuth, Lachish, and Eglon (or Odollam). The towns of the Hivites were Gibeon, Kirjath-Jearim, Chephirah, and Beeroth. They are called by almost the same names to-day.

We know how the Israelites regarded the Amorites, but there is no record to tell us what the Amorites thought of the Israelites. Probably they looked upon them as most unpleasant visitors, as they moved about from place to place like a locust swarm, eating up the produce of the Canaanites' land, burning their towns, and massacring the inhabitants. We are not surprised to hear that the Canaanite population took steps to form a league, in order to drive these Israelite invaders back to the desert. But before the full preparations of the allied Canaanites had been made, the little Hivite clan changed their minds, and decided to make terms with the invaders. Ai, a town about $4\frac{1}{2}$ miles from Beeroth, had gone up in smoke and flames; and its whole population, and that of the surrounding villages, had been exterminated. The Hivites were terrified.

This defection of the Hivites roused their neighbours the Amorites (who regarded the Hivites as their vassals) to immediate action. All the fighting men of the Amorite towns were assembled to Jerusalem (or Jebus), the leading town, in order to punish the Hivites for their desertion by the capture and sack of their chief city, Gibeon.

This place is on an isolated rocky hill rising some 200 feet above the level of the surrounding plain; and was very strongly fortified by walls and rock-scarps.

The Gibeonites promptly appealed to Joshua, their new-found ally, for help; sending messengers to his headquarters.

The position of the Israelite encampment, extending over some twenty square miles, was along the west bank of the Jordan, with its headquarters at Gilgal, near Jericho, about twenty miles from Gibeon, as the crow flies.

Joshua is quick to seize his opportunity, now that he has all the warriors of southern Palestine collected together like rats in a rat-pit. He 'sets the dogs on.'

The entrance to this 'rat-pit,' i.e. into the saucer-like area of the Hivites (from Jerusalem) is through the pass of Bir-Nebala. Three of the exits from the 'trap' are closed by the three Hivite towns of

Kirjath-Jearim, Chephirah, and Beeroth. All round the area are mountains. From the height where stands the modern village of Neby-Samwil one can view the whole area of the scene of the battle; and can see the only exit left; viz. over a spot where the northern edge of the 'saucer' has a kind of lip, before the descent into the ravines. This is marked on the map with a ★. Over this edge or basin-lip is the way into the celebrated Valley of Ajalon; by which at several times in the world's history, from the times of the Pharaohs, to those of the Crusaders, and of Napoleon, armies have marched to the lofty plateau of which Jerusalem is the natural capital.

We return in Imagination to Jericho.

On making his decision, Joshua immediately mustered his men for a night-march. This was no easy task; by unknown mountain paths, with no made roads; a journey which called for more strenuous effort than would be involved in a march from a point on the coast of Wales near Carnarvon to the top of Snowdon. The relative distances, and heights to be scaled, are indicated on the inset section, which follows the line of march and pursuit.

Joshua's camp at Gilgal near Jericho was 1300 feet *below* the level of the Mediterranean; Neby-Samwil is 3000 feet above sea-level; making a climb of 4300 feet in all. Naturally, Joshua has the Gibeonite messengers as guides. In the daytime (as I ascertained) an athlete could do this journey from Jericho to Gibeon in about eight hours, if *hard pressed*. Ten hours is the time required for a really fast walker in daylight, under ordinary circumstances. For the night-march of an army we ought to allow twelve hours, over ground unfamiliar to them.

As surprise is essential to the success of Joshua's movement, the start must not be made so early that information may be carried by chance observers to the Amorite enemy. But as the first stages of the march are through deep uninhabited ravines, we may suppose that from four to five o'clock in the afternoon was the most likely time to start.

I have traced Joshua's likely route through the Wadys (valleys) Farah, En Nukheileh, Suleim, Es Somar, Beit-Hannina, by observing what valleys must be followed in order to keep out of sight of any Amorite outposts on the commanding heights of Neby-Samwil. This, in Samuel's time, was called Mizpah (=a watch-tower); to-day¹ it is the traditional site of his grave. This ridge is the

¹ Among Moslems.

highest in the south of Palestine, and the mosque which now crowns its summit is a landmark for many miles around in every direction. The danger-spot for the Israelite march is the point where Joshua's line crosses that of the Amorite army. This point is in full view from Neby-Samwil, and cannot be avoided. But almost immediately after, the route is through valleys which hide his men from view. He would reach that point about 3 a.m.

To illustrate the character of the country traversed, I may mention that the first time I visited the district, I rode on horseback from Jerusalem, starting at 9 a.m., and following the Amorite route (*map*). The line of Joshua's march is far more arduous, with its severe climb up from Jericho. We reached Neby-Samwil about noon (five miles on the map); and after an hour's stay there, during which I examined the Hivite area below with field-glasses, I told my guide that I wished to go on to Upper Beth-Horon. He assured me that this was impossible, if I wished to get back to Jerusalem by nightfall. Now from Jerusalem to Beth-Horon is only eleven miles on the map. We went on to Gibeon, and then returned along Joshua's suggested route. We reached Jerusalem again about 6.30 p.m., when it was nearly dark. The horses could never go beyond a walking pace, with safety, on account of the rocky nature of the ground.

It is of interest to inquire whether Joshua had a dark or a moonlight night for his march; to this we shall return later.

We may suppose the Israelite army to have arrived at the point where Joshua's line branches, just below Neby-Samwil, at about 4 a.m. Joshua's right wing is sent to seize and block the pass of Bir-Nebala, while his centre and left climb the heights on which Neby-Samwil now stands, and then take what time they can for rest and food, on the south side of the ridge; where they are hidden from the view of the Amorite camp around Gibeon. Just about daybreak Joshua launches his attack down the precipitous northern slope of the mountain, upon the unsuspecting and hardly awakened Amorites who are besieging Gibeon.

The fight was fierce but not long. The Amorites were a race of hardy fighters, but ere long they were in full flight. Their line of direct retreat to Jerusalem and the southern highlands (the way by which they had come) was blocked by the Israelite right wing; and the three exits from the Hivite 'saucer' on the East and West were held by the three Hivite towns, Kirjath-Jearim, Chephirah, and

Beeroth. The only way of escape left to them was the ancient road¹ through, or below, the Beth-Horons, as the narrative of Jos 10¹⁰ describes; down the valley of Ajalon to the low-lying country between the mountains and the Mediterranean; involving a detour of some forty miles before Jerusalem could be reached.

Along this line of retreat the ground at first rises as you leave Gibeon until the ★ (*Matayen*) is reached; and then plunges abruptly down into the valley.

According to the Bible story, from the point where Joshua stood when he uttered the historic words: 'Sun over Gibeon, be silent (R.V. marg.), and moon over the Valley of Ajalon'—the sun was over Gibeon, well up in the sky (10¹³), and the moon was over the Valley of Ajalon; *i.e.* the sun was to the eastwards, and the moon setting in the west. We remind ourselves that the positions of the sun and moon thus described are apparent only; and they depend on the position of the observer. But this mention of them is most valuable, as giving an indication by their observed directions, of the point where Joshua then stood. From these directions calculations of time can be made.

It is important to bear in mind that Joshua can see both Gibeon and the Valley of Ajalon. By actual observations, and trials from many points, I have verified the fact that ★ (a plot of ground now called *Matayen*) is the only place possible. Going from Gibeon towards Beth-Horon along the line of the retreat, the Valley of Ajalon is hidden by the rising ground until you reach this spot. Immediately afterwards, Gibeon is lost to sight as you plunge into the valley, and is *never seen again* along the whole route. (Here the valley is called Wady Imyash.)

Observations from both edges of the 'lip' (★) of the bearings of the two ends of the hill on which Gibeon stands, showed that the bearing of the sun must have been between E. 22° S. and E. 45° S. The direction of the moon as given by the 'gap' on the horizon indicating the Valley of Ajalon was between W. 10° S. and W. 5° S.

On 9th October 1926, at 8.45 a.m., the sun was well placed for Joshua's description; having an altitude of about 35°, and a bearing E. 32° S. Half an hour later it was too high to appear to be 'over' any point on the horizon.

By direct observations of the sun day by day, from 3rd September to 11th October and by astronomical calculations, I have arrived at the following results:

¹ Still evident.

(a) The date could not have been earlier than about 1st October.

(b) The time that the words were spoken was not earlier than 8 a.m., nor later than 9.15 a.m.

(c) The moon was two or three days past the full.

The third of these results tells us that Joshua had a moonlight night for his night-march. Had it not been so, the Israelite army could not possibly have accomplished it in the time they did, over such difficult and unknown country.

Some early commentators have suggested that it was at the *end* of the day, when Joshua had nearly reached the coast, that he prayed for a miraculous lengthening of daylight. But a glance at the map shows that if this were so, the sun *over Gibeon* would be setting in the East!

But it is almost equally inconceivable that at 9 a.m. any sane general would pray for twenty-four hours of fighting for his men, under a blazing sun, after a gruelling night-march, followed by a severe battle.¹

Hours of weary plodding over this rough ground under a hot sun (very hot still in October) made me realize the relief which is given by even a passing cloud; one can go on again with fresh vigour.

In Joshua's case, what was needed for the possibility of a complete rout of the enemy in the pursuit down the pass was not twenty-four hours of fierce heat, but eight or ten hours of shade and coolness. He bade the sun 'Be silent,' 'Stop,' *i.e.* stop shining, not stop moving.

In English, the command, 'Stop!' may mean 'Stop talking!' etc.

The approaching clouds, presaging a storm from the East, are just what Joshua needs. If they will extend right across the sky, to the western horizon where the moon is then setting, so much longer is the coolness likely to last.

He gets more than he asks for. The storm proves to be a very severe hailstorm. As the Israelites pursue their enemies down the valley, the hailstones driven by the easterly wind fall harmlessly on their backs, and cool and invigorate them; while every time that an Amorite tries to turn and defend himself from his foes, the hailstones blind him. And as the story tells, the hail was more deadly to the Amorites than the Israelite swords.

When I first suggested this as the meaning of the story, I was met with the reply that rain-bearing winds in Palestine always blow from the west; and that a hailstorm could not come from the east. But inquiry on the spot from those who had kept careful meteorological records brought me the information that although the prevailing

winds are westerly, yet when the rainy season begins in October, it is frequently ushered in by a violent thunderstorm or hailstorm, and that such a storm invariably comes from the east. It may last from one to three days, and then the westerly winds return. The Headmaster of St. George's School told me that the verandah on his house facing east, towards the Mount of Olives, is never wet except in early October, when on one or two days it is often flooded to a depth of several inches.

We may note further that the man who first told the story *could not* have meant to imply that he saw the sun apparently stationary, since he says that there was a hailstorm lasting nearly the whole day; and thus implies that the sun was *not visible*. The Hebrew phraseology to express this was 'the sun stopped,' or 'the sun was silent.'

According to the Bible story the sun did not *hurry* to go down. Probably in those early days they thought he was resting when he 'went into the clouds.'² But *after about a whole day* (v.¹³) (they would judge the time by what they had done, and by seeing the sunset) he hurried after his rest, re-appeared, and set as usual in the west in the evening; *i.e.* the storm lasted about seven hours, from 9 a.m. to 4 p.m. (see LXX, Jos 10²⁶).

By that time the last few surviving remnants of the beaten Canaanites were scattered over the country leading to the seacoast; and the five sheikhs of the Amorite towns were found huddled together in a cave in the plain of Makkedah (now Mekenna), which is probably one of the half-dozen caves on a little hill (Kefr Ana) near to the village of Kezazeh (Azekah), which I have visited.

Read in this manner, the story still tells of the providence and assistance of God; but does not represent Him as 'showing off' by arbitrarily interfering with those miraculously regular celestial movements which He maintains so perfectly through ages of ages.

All that is needed is to note carefully the minute details which THE SPIRIT has preserved for us; and also to study the narratives of the events in the locality where they occurred.

Note A.—Near the ★ there is an ancient cairn, now called Khurbet ed Dreihemeh. It is possible that this was erected in Joshua's time, to mark the spot where 'The LORD hearkened unto the voice of a man' (v.¹⁴).

Note B.—Mr. K. L. Reynolds writes: 'During my residence here of over twenty years, I have taken special notice of weather conditions, and have found that thunderstorms are most frequent

¹ 'Oh, that night or Blücher would come!'

² Compare Ps 19^{4,5}, Ec 1⁴, Hab 3¹¹.

in October, and that though the clouds undoubtedly come from the west originally, they often pass eastwards without rain falling, and then come up again from the south-east and east, and break in

a heavy storm with thunder, lightning, very heavy rain, and sometimes huge hailstones.

In October 1918, such a storm occurred, when much damage was done by the torrential rain and hail.

Entre Nous.

Black and White.

" 'If I went to heaven,' he was wont to affirm, 'and God said, 'Aggrey, I am going to send you back, would you like to go as a white man?' I should reply, 'No, send me back as a black man, yes, completely black.' And if God should ask, 'Why?' I would reply, 'Because I have a work to do as a black man that no white man can do. Please send me back as black as you can make me.' " "

James Emman Kwegyir Aggrey was born at Anamabu, Gold Coast, in 1875. His father, Kodwo Kwegyir, was a Councillor of the Fanti tribe, his mother was a princess in her own right. The family had some Christian connexion apparently, as Aggrey was baptized. Aggrey's life from the time that he entered the Methodist school at Cape Coast when he was about eight years old is one long romance. From a pupil he became a teacher, and then at the age of twenty-two, for reasons that are not very clear, he left Africa and went to America. There he studied at the Negro College at Salisbury, and after graduating became himself a Professor of Livingstone College. Later he took both the M.A. and Ph.D. degrees at Columbia University. He married in 1905 an educated negress. Aggrey 'regularly read the Odes and Epistles of Horace (in the original) with her before the birth of Abna. Again, when the second child was expected, he taught her French, and when the third was coming he engaged a music teacher to give his wife lessons. He was convinced that this education was effective. At the time of writing this biography, Abna is studying for her B.A. at Shaw University, Kwegyir (who strikingly resembles his father) is working for a degree at Oberlin College, and Rosebud is at Hampton Institute.' While still Professor at Livingstone College, Aggrey was chosen as a member of the Phelps Stokes Commission to make a survey of education in Africa—the only member of that Commission who was not white—and so, after twenty years, he returned to his native Africa. 'Africa—my Africa,' the words occur again and again in this biography—*Aggrey of Africa*. For Aggrey himself always

looked upon his time in America as preparation. 'I have a work to do,' he said again and again. It was the preaching of the gospel of co-operation; and though it was begun in America, it was to Africa that his heart always turned, and in it that he felt most driven to give his message. To complete this brief account of his life—he visited Africa again on the Second Phelps Stokes Commission, and shortly after was appointed Assistant Vice-Principal of the Prince of Wales College at Achimota—a College erected by Government at a cost of £600,000. Two years later came his sudden death. " 'Irreparable,' " 'irreplaceable' " are the words on everybody's lips; and to all human seeming no other words suffice.' So said the Rev. C. Kingsley Williams in his Memorial Address. 'Thank God for the passionate purity of his life,' he went on, 'for his passionate energy. His house was next to mine. I know the life he lived. Up early, reading and writing through half the night, eating at the longest intervals, eating almost nothing even then, always working, never resting, constantly interrupted, he filled his crowded days with labour. And four times a month he would be away on long journeys to distant places, where two or three days would be spent with every moment between exhausting speeches given to listening to more exhausting talk.

" 'One other master passion dominated his life: a passion for friendliness, for fellowship, for co-operation. He knew the love of love, the hate of hate, the scorn of scorn. He never despaired. And for despair he had more reason than any white man can ever understand, or any African who has never left West Africa. He suffered because he was an African, he had seen others suffer because they were Africans.

" 'I myself once heard him tell a crowd of many hundred British students how once he crossed a continent twice within three days, to be present at a conference with two white friends; and on both journeys had to sit up all night in the 'Jim-crow' car (as they infelicitously call it) because he was an African; how . . . I myself saw those hundreds of men and women, a crowd as great as

that which fills this hall to-day, begin to burn with rage and shame, the easy rage and shame of the untempted, perhaps—and then

Happy as a lover and attired

In sudden brightness like a man inspired,

he had us laughing with him at the folly of it all, lifting race and colour out of tragedy into comedy, and proving that by laughter and the grace of God the greatest menace to our modern world may yet become our greatest triumph.”

When Aggrey was asked for a practical way out for interracial animosities, he said, ‘As against Marcus Garvey’s hostility, I teach the doctrine of love and work; as against Gandhi’s Indian policy of non-co-operation, I proclaim all the time co-operation.’ Aggrey sympathized with Marcus Garvey. “‘We ought not to be surprised at a man taking his line,” said he. “When a man is kicked about . . . he gets fierce unless he has the grace of God very firmly in his life.” But for Marcus Garvey’s programme, “Africa for the Africans,” to be wrought out by brute force, Aggrey had no particle of sympathy, but out-and-out hostility.’ He was also opposed to the school of American Negroes who looked to amalgamation of the races for a solution of the problem. Not amalgamation, not conflict, but co-operation was Aggrey’s ideal. He expressed this in his parable of the Keys of the Piano. ‘You can play a tune of sorts on the white keys, and you can play a tune of sorts on the black keys, but for harmony you must use both the black and the white.’ He stood for love and work and co-operation. ‘Every insult cut him to the quick; but he attained such self-mastery that he could smile when other men would curse. Whenever he was about to undertake a journey on which he would be subject to slights and sneers, he retired into solitude to prepare his spirit to meet them. “Keep your temper and smile,” he would say, “that’s what Jesus meant when He told men to turn the other cheek.”’ And to the blacks he preached the doctrine of work: to stop talking and go and do something: to be not only consumers, but producers. ‘His skin may be black,’ said a Transkeian headman who had listened to Aggrey’s address to the Bunga at Umtata, ‘but he has a heart like a white man; he could talk of nothing but work, work, work!’ To the whites he said, ‘Give us a full-rounded chance. The sea of difference between you and us should be no more. The sea of our failure to bring any contribution to the Kingdom of God shall be no more. You white folks may bring your gold, your great banks and

your big buildings, your sanitation and other marvellous achievements to the manger, but that will not be enough. Let the Chinese and the Japanese and the Indians bring their frankincense of ceremony, but that will not be enough. We black people must step in with our myrrh of childlike faith. We do not worry about the immaculate conception, and all these technical details of criticism. We look for a Christ who loves all men, who came to die for the salvation of the whole world; we believe in God as a child believes. If you take our childlikeness, our love for God, our belief in humanity, our belief in God, and our love for you, whether you hate us or not, then the gifts will be complete—the gold and frankincense and myrrh.’

But to get any real idea of the attractiveness of Dr. Aggrey’s life, and the far-sightedness and persuasiveness of his teaching, his biography should be read from beginning to end. It has been most competently and sympathetically written by Mr. Edwin W. Smith (S.C.M.; 7s. 6d. net).

‘I shall be all that I have dreamed.’

We must quote a poem which we have just come across. It is by the late Rev. G. A. Studdert Kennedy—‘Woodbine Willie’—who died on March 8th, at the early age of forty-six, worn out by incessant work and strain under which he laboured, for ‘the King’s business’ demanded haste.

I WILL NOT TELL THE WORLD.

I will not tell the world my woes—

It has full measure of its own.

Deep with its tears the time-stream flows:

For man must reap what man has sown.

I will not tell the world my woes,

Nor wear my heart upon my sleeve.

There is a God who loves and knows

A heart that grieves with all who grieve.

And I will trust Him and be still,

Keeping the secret of my soul,

Knowing that as I do His will

I shall appear before Him whole.

A man complete, from sin redeemed,

The struggle o’er, the sorrow passed,

I shall be all that I have dreamed.

God keeps His good wine to the last.

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